

VOLUME VII

NUMBER 3

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CHRISTIAN REVIEW

A Quarterly Magazine

PUBLISHED BY
THE EASTERN BAPTIST THEOLOGICAL SEMINARY

JULY, 1938



— ADDRESS ALL COMMUNICATIONS TO —

THE EDITOR
THE CHRISTIAN REVIEW

1808-1818 RITTENHOUSE SQUARE :: PHILADELPHIA, PENNA.

Single numbers, 50 cents. Yearly subscriptions, \$1.50

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AUSTEN KENNEDY DE BLOIS; *Editor*

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The price of THE CHRISTIAN REVIEW is One Dollar and Fifty Cents a year, prepaid. Single copies are fifty cents. All remittances should be made payable to THE CHRISTIAN REVIEW. Address all communications to THE EDITOR, THE CHRISTIAN REVIEW, 1808-18 Rittenhouse Square, Philadelphia, Pa.

... THE ... CHRISTIAN REVIEW

Editorial Notes

WE ARE PUBLISHING in this issue an article by Dr. T. R. Glover, which contains a clear-cut and impressive evaluation of John Bunyan's personality. Dr. Glover is Public Orator at the University of Cambridge and a scholar of world-wide fame. The article by Dr. Carl Morgan, director of the Collegiate Department of the Eastern Seminary, calls attention, in a very original way, to certain aspects of the modern ministry. Dr. Morgan is performing a distinguished service in the strengthening and broadening of the department which is under his supervision.

* * *

THE NEXT ISSUE of the CHRISTIAN REVIEW will contain new features that promise to be of great interest. President Gordon Palmer will have charge of a department, in which thoughtful attention will be given to the progress and work of theological instruction, especially in connection with The Eastern Baptist Theological Seminary, which is now one of the largest and strongest educational institutions of its kind in the United States. We are sure that the statements and messages of President Palmer will be read with deep appreciation by all of our readers.

* * *

DR. W. W. ADAMS, Professor of New Testament Interpretation in the Eastern Seminary, will also conduct a department, under the general caption: "Pastors and Pastoral Problems." Dr. Adams, out of his wide experience as a religious educator, will discuss questions that possess a vital interest for ministers and ministerial students.

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WE ARE ALSO preparing to institute a department dealing with the world-wide Religious Outlook. This will be under the guidance of Dr. William A. Mueller, Professor of Church History in the Eastern Seminary. Dr. Mueller will review and interpret recent important happenings in the religious and theological world. No man is better fitted to perform such a task. All of these new departments will form an integral part of the program and policy of THE CHRISTIAN REVIEW in future issues of the magazine.

* * *

WE ARE DEVOTING a large part of the present issue to notices of recent books. In this day of change and crisis, in the political, social and religious areas of life, it is imperatively necessary that Christian men and women keep themselves informed on present-day questions, and that they study carefully the books that are worth reading and that reveal the attitude of thoughtful men on matters of crucial import. Certainly every Christian minister and every Christian layman should be eager to read and ponder the instruction that many of these books convey. No less necessary is it, however, that these intelligent people should master the contents of good books that have stood the test of the years. If some recent trashy novel is eagerly read by fifty or a thousand people, a really worth-while work of genius, which has been a stimulus to thought and feeling for a full half century or more, and which is still a source of boundless inspiration to those who consult its pages, should be read by millions of people, "that they may grow thereby." Let us consider this matter a little more critically.

* * *

GOOD READING BROADENS the mind. The most of us need broadening. It is a much simpler process than we sometimes imagine to become narrow and pettifogging in our attitude toward questions of every sort. Provincialism is a common peril and it grows upon one. The personal element is so apt to predominate. We are circumscribed in our thinking. Our environment hems us in. Our frog-pond

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is the universe. Travel and books become great modifiers and magnifiers. They break down the constricting limitations.

Good reading also quickens the mind's activity. We need to exercise the selective faculty, however. There are good books that may not be particularly good for us. Each mind must find its own masters and mentors in the realm of literature. One man's "hundred best books" may seem very stupid and valueless to the next man. All such lists are rather ridiculous, anyhow. No really sensible man ever ploughed through another man's list, however eminent that other man may have been. Let each person seek the authors who play upon his soul, who wake him up inwardly; and read and follow them to the limit.

Good reading increases information that is suggestive and usable. It "maketh a full man." The possession of accurate and wide knowledge on matters historic, literary, social, geographic, political, scientific, is of positive worth, especially in every-day matters. It is an armor of strength and efficient influence. It is often underrated, but to be well-informed is a personal and social satisfaction, and a source of power.

The development of culture depends also quite largely on good reading. A receptive mind is open to the refinements and incitements which the higher ranges of literature exhibit. It makes us comrades of those who are seers and interpreters of the rarer and higher things of life. It classifies our aesthetic ideals.

Good reading, especially in the case of young people, tends to form the style. It instinctively fosters the growth of clear and vigorous expression, both in writing and speaking. Some men have a native flow of eloquence, a rush of words, which carries them far in these superficial days, without the aid of reading on their part, or study, or thought. Most men, however, who have attained distinction, either as writers or as public speakers, have been disciplined and moulded by judicious attention to the words of the great literary teachers. Thus, by broadening the view, quickening the spirit, informing the mind, enriching the cultural

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values, and shaping the style both in speech and in writing, the practice of good reading abundantly demonstrates its worth. The reading, however, should be essentially good. Books, magazines and periodicals assail our attention on every hand. What shall we read?

Most people read fiction far more than anything else. We speak not loosely, but by the book. The reports of public libraries emphatically support our statement. Now, if we are to maintain due regard for truth we must acknowledge that our present-day fiction is not of a sort to help people to make good in the battle of life. It is amazingly self-conscious, sordid and sensual.

The market is glutted with many impossible novels, which multitudes of ill-balanced people of shallow mentality read and talk about. There are great works of fiction; and those that have withstood successfully the stern test of the years and the critics, deserve to be read with carefulness. To compare *Les Miserables* or any of a score of other great novels of the centuries with the neurotic novels of today is to compare the Taj Mahal with a mud-hut.

Go back to the immortal writers. Study Victor Hugo and Eugene Sue, Dumas and Dickens and George Eliot. Read again Kingsley's *Hypatia*, Bulwer-Lytton's *Last Days of Pompeii*, Reade's *The Cloister and The Hearth*, Blackmore's *Lorna Doone*, Hawthorne's *Scarlet Letter*, Walter Besant's *All Sorts and Conditions of Men*, and the noble romances of Scott. Therein lie real and abiding values.

Essays are less popular than they should be because they have been misrepresented. "As dry as an essay" has almost passed into a proverb. Yet essays deal more directly and intimately with human nature than almost any other form of literature. They discuss men and things as they are, or as they ought to be. Here again we should give attention to the distinguished writers of the nineteenth century; they have perennial worth. The names of Sydney Smith, Macaulay, Lamb, Hazlitt, John Foster, Emerson and Carlyle are almost as well known today as they were a half century ago.

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Biography is vital. It gets nearer to our thoughts and affections than any other literary product because it depicts a real life that has been lived, as ours is being lived, in the midst of things. Unlike essays and works of fiction almost any volume of biography, picked up at random, will contain something suggestive to the reader. In point of fact there are very few biographies of permanent significance, for this is a most difficult form of literature to write successfully. Nevertheless almost any honest biography has its helpful qualities. Boswell's *Johnson* stands alone, of course. Trevelyan's *Macaulay* and Worley's *Gladstone* are masterpieces, as is Froude's *Carlyle*, in spite of the discussion and dissension which it caused. The bulky two-volumed memoir of General Booth, entitled *God's Soldier*, by St. John Ervine, deserves a wide and serious perusal.

A number of autobiographies of peculiar charm have recently appeared. When everybody and his brother are publishing recollections, reminiscences and more or less egotistical life-stories, it is well to pass by a good deal of the mass of material which meets us. But the autobiographies of Riis, Bok, Pupin and Chesterton should not be slighted. They bear the stamp of superior excellence, as does, even more emphatically, *The Education of Henry Adams*.

Books which mirror the spirit of the times are like the sands of the seashore for multitude. They treat of human development in its endless phases and features; they consider theories, plans, speculations and achievements; they discuss social, civic, industrial, ethical, philanthropic, commercial, educational and other problems from every possible point of view. Every critical, and even every casual student of contemporary life and thought should run through many of these and get the gist of them, although few of them will survive a decade of years.

In the ethical and religious spheres there is a larger number of helpful books than ever before. Volumes of sermons are usually of little literary value. In fact they have scant value of any kind. They are born in a day and perish in a night. There is, however, an excellent group of books,

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whose number is constantly enlarging, which treat in an inspiring fashion specific departments of Christian service, life, and character. Such are the books of H. C. King, T. R. Glover, G. A. Gordon, F. G. Peabody, R. F. Horton, Reinhold Niebuhr, William Adams Brown, Dr. R. C. Cabot, Dr. Stanley Jones, and the Archbishop of York. This brief list is somewhat heterogeneous, but it presents a group of virile and arousing writers whose works are always an invigoration.

Poetry should be more widely read in this prosaic and practical age. We mean, of course, real poetry, not that strange distortion known as "free verse," which is a degenerate form, a trivial and fleeting type. We have today no Lowell nor Longfellow, no Wordsworth nor Tennyson nor Browning; but we have the chance of coming within the orbit of their inspiration and of communing with them through the fellowship of the printed page. They are masters who belong to all time, and should still "rule our spirits from the grave."

Let us make reading valuable. Let us read a few of the new books and a good many of those old ones which have stood the gruelling test of the years. It is a startling fact that even thoughtful people read, apart from fiction, only about one hundred books in a lifetime. Is it not then a matter of immense importance that they choose their books with wisdom, and read them with consecration, concentration and carefulness?

* * *

BEFORE CLOSING these general suggestions, let us call particular attention to the supreme values contained in *The Book of Books*.

What would we expect in a divine book? We would certainly expect that it would reveal a divine being. This the Bible does with startling clearness. It shows us God. It speaks plainly of his character, his attributes, and his attitude toward man. It begins with God, not with man or the brute creation or the material world. Even in the first three chapters of the book of Genesis we find to our astonishment

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that we obtain a clearer, more comprehensive and more lofty conception of God than in the entire literature of any other religious faith. All of Buddhism gives us no such vision of his personality; all of Brahminism no such view of his unity; all of Confucianism no such idea of his wisdom and power; all of Mohammedanism no such revelation of his love, the wisdom and love of a Supreme Being, living, personal, holy. Such revelation we find in this record, as nowhere else, and we are satisfied.

We would expect also in a divine book a message of wisdom concerning man. It would exhibit exact and penetrating knowledge of the inmost workings of the human heart. It would reveal the infirmities, the range and scope, and the possibilities of the human soul. Further, it would make known the origin and destiny of man. Does the Bible do this? It does, and in explicit terms.

In these pages we see man under every conceivable condition, facing every variety of temptation, dealing with every sort of problem, challenged by every kind of difficulty, concerned with every possible combination of circumstances and courses of action. His opportunities, his successes and failures and the reason for each, his modes of thought and life, his choices and decisions, are all set forth in graphic language. Man's origin, his kinship with God, and his place in the order of creation are all made known.

This brings us in a natural way to another question. We would expect that a divine book would reveal God in his strength, and man in his sinfulness and in his struggles toward God. It would also, however, reveal some scheme or method by which man could be helped in his struggle and quickened in his purpose, so that he might conquer sin instead of being forever its victim. In other words, it would supply some plan of redemption.

It is at this crucial point that the great religious books, the bibles of the great religions, meet their most utter failure. It is here that our religion, through its Bible, gains its most dazzling victory. Here is the keystone of the arch, the crowning glory of the Scriptures. Suppose that with intel-

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ligent mind and open heart we approach this Book. We trace through all the history of the old dispensation three facts: the yearning of the heart after God, the willingness of God to bless, and the chasm made by sin between God and man.

All this commends itself to our reason. It is consonant with universal experience. But we notice also the constant presence of the sacrificial note. All types, figures, prophecies, institutions even, point forward to some supreme sacrifice, that is at last to bring God and man together. How or when this sacrifice is to be made we do not know. We can only trust God and look ahead as did the ancient Hebrew worthies.

Then we enter the portals of the New Testament. At once things begin to "come clear." The person of Jesus Christ is presented. The gospel is proclaimed. We ponder the life and teachings of the Nazarene. We follow the Master. We hear his words. We observe his mighty works. We study his holy character. We bow at his cross. We kneel at his tomb. We rejoice in his resurrection glory. Moved by these deep experiences we believe his message, we receive his Spirit. Our lives are transformed. So the riddle is solved. The way of life is open. Christ is our Saviour. The way to God is clear.

Do the character and influence of the Bible justify the claim of a divine inspiration? They do. Take the ordinary, honest-minded man. He will tell you that when he has ordered his life according to the principles laid down in this Book he has been able to walk straight and live clean. Insofar as he has gone contrary to its teachings he has fallen into moral difficulties, and yielded to sin. That testimony may be multiplied ten thousand times in the experience of Christian believers. Of no other book could that be said, or imagined for a moment.

It is also the one unfailing source of comfort to the soul. Life is strange. We have never passed this way before. New situations are constantly facing us. We are forever needing help. The Bible is inexhaustible in its supplies of

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practical counsel and aid. How many a stalwart soul, who has plucked glorious victory out of seeming defeat, can cry joyously: "Thy statutes have been my songs in the hours of my pilgrimage!" All other books, the product of human thinking, have their definite limitations. They serve an age, a group, a class, a nation. The Bible has proved itself to be absolutely free of space and time conditions. It belongs to humanity and the ages.

The poets and dramatists, the historians and philosophers of Greece and Rome are admired and discussed today by little companies of people, select and cultured, here and there; but the Bible is everywhere. Come to a later period. The scholastics and all the writers of medieval times are utterly forgotten, save by a few "diggers and delvers," but the Bible, much older, is lovely with the dew of youth and vital with the vigor of heaven.

Come to a later period. Shakespeare and Milton, Bacon and Dryden, are still cherished and studied by many—they are three hundred years old; while the Book is the Book of Life, the daily counsellor and guide of millions, and it is two thousand years old, and most of it much older. When men want comfort, strength and God they do not go to Plato or to Shakespeare, but to Christ and the Scriptures. The fifteenth century in England was a period of vice and immorality. That nation was drifting back to barbarism. It was a terrible time, a crucial epoch. Then William Tyndale translated the Bible into English. He suffered death at the hands of bigots. But the blessed deed had been done. Then began the distribution of the Bible. It penetrated to every nook and corner of England. The progress of national decay and degeneration was arrested. In two years, 1539-1541, six editions were printed and circulated.

The Bible saved England for righteousness just as the Bible in the hands of the Colonists perpetuated the eternal principles of religion in America. When John Wesley rode his white horse from end to end of England he found that the people had become saturated with the spirit of the Book and were ripe for the evangelical appeal that he made. So

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is this sacred volume ever fresh and fair with the grace of an undying youth. Critics come and go; the Bible stands. The sayings of the sages are forgotten; the voice of Holy Writ still thrills the hearts of men. Crowns fall, dynasties crumble, nations grow gray and feeble; but the Word of God is still glowing with the ardent fires of perpetual youth.

The Bible is the Word of God. The Bible is the revelation of the will of God. The Bible is the supreme guide for conduct and for character. The Bible is the agent of redemptive grace. This Holy Book must become the textbook of the nations, enthroned in the hearts of the people and illuminating the life of humanity.

John Bunyan

BY PROFESSOR T. R. GLOVER, D.D., LL.D.

I DID not know that John Bunyan was dead. I am not here to garnish the sepulchres of the living. He does live more and more, coming into his own and his achievement. Four things I want to say of Bunyan, all, I think, relevant to ourselves.

John Bunyan was made by religion. Now as I see human affairs, God gives mankind more genius than men ever use or develop; and anybody who can discover how to capture and develop the genius that God gives our race will be a true benefactor. I know of no authorities on education who are able to do it. It is quite clear that that art was not known in Bunyan's century. Bunyan, however, was made by religion. Suppose he had never been converted; would you have heard of him, would you have wanted to hear of him? I hardly think so. Genius that is not developed? No, no, you do not want to hear about him—the people who do not come off, there are too many of them. But God spoke to him and his religion made him, made him sane. Those people who tell you that Bunyan was on the borderland, hardly realize how sane he was. You remember how when he was haunted by the sense of having committed the unpardonable sin, he did what no lunatic would do, he went to a real expert in religion, he went to an ancient Christian and brake his case to him; and the ancient Christian told Bunyan he thought Bunyan had committed the unpardonable sin. Now mark how Bunyan goes on: "Here was but cold comfort"—so I should think—"but upon further converse had with him I saw that though a good man he knew but little of conflict with the devil." Bunyan cross-examined his authorities and as he grew in grace, first it was peace and then the flowering of his genius. You can see it in the humor of his books, richer and sunnier one by one. And then I think of those days in prison, when they came and

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besought him to leave off "devilishly and perniciously abstaining from divine services by law established." Suppose he had consented to leave off preaching? He would have been a tinker to the end of his days, and I know no reason for thinking that renegades make good tinkers. He was made by his religion, and it was only in Christ that he found the opportunity to use the gifts that God gave him. And he did; they grew.

A WORD TO YOUTH

Now supposing we can go with this message to the youth of our day, that if you want to use all the power and all the genius and all the glory that God has put in you, be converted to God, and let God develop his own gifts in you. That is a message, and that is Bunyan.

JOHN BUNYAN AND LIBERTY

Then, he stood for liberty of thought. I want to emphasize here that he went to prison and stayed there for twelve years for a lost cause. You and I get frightfully depressed if we are not with the majority. Here was a man against whom the majority had pronounced. His cause was lost and lost forever when he went to prison for it. What was the sense of it? No sense, except principle. Twelve years in prison for a lost cause, and he would have stayed there, he said, till the moss grew on his eyelids—but they are not the kind of eyelids, John Bunyan's, that moss does grow on. "The truth and I were both here cast together and we do lie arm in arm and so hold fast each other." That is true; that is what he wrote. "By this means God does frustrate"—there is an extra syllable there, there often is in poetry—"By that means God does frustrate that which our foes expect, namely our turning apostate like those of Judas's sect." And then he says, "This prison very dear to me hath been since I came here, and so would also hanging be if God would there appear."

Now I want to say this: that was a battle for liberty, and the last battle for liberty of thought and speech and preaching is not yet fought. But you say, "Oh, but that was under

JOHN BUNYAN

the Stuarts; that was in England in a monarchy of the past." Well, from all I have seen in the last thirty years I do not know that liberty of thought is any safer under democracy, and we shall have to stand for it and maybe go to prison for it. Trade union does not spell freedom, nor political party, nor nationalism; and we may have to fight again for the freedom that we think we won.

BUNYAN AND LITERATURE

My third point is this, he was a man of letters. I take four minor characters. How well do you know Mr. Talkative? "I will speak with you of things terrestrial and things celestial, things moral and things profane, things circumstantial and things more essential," and so on. And in the margin: "Oh, brave Talkative!" Watch the marginalia in your books of Bunyan. Look at that man; it is rather better to look at him at a little distance than close at hand. How beautifully he is drawn, and how human. And do you notice that Bunyan's bad people are always right; they always walk away on their feet quite unconvinced by Christian's talk. They are not ninepins; they are people.

Then you remember the old gentleman they found asleep under a tree and before they knew quite what was happening he was up and awake with his back to the tree in a position of self-defense ready for them. He was, as Mr. Greatheart said, a cock-of-the-road kind. Then Mr. Greatheart says, "Is not your name Honesty?" "No," says the old man, "not honesty in the abstract, but Honest is my name." And that's he, because you remember when he meets Mr. Feeblemind he runs over his features and quite explicitly says what they are; he recognizes that he must be a nephew of Mr. Fearing, "Because you have a whitely look like him and a cast with your eye." Old Honest, that's he.

Then I think of Mr. Fearing. I have sometimes thought he was a lecturer in ancient history. There are several reasons. He was never too sure about his own salvation; he was a very modest man—that points in that direction. He loved ancient things, to see them and to talk about them;

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and had had no dealings with Vanity Fair. He was quite a time in the Valley of Humiliation. Those are five reasons for my contention and I maintain they are better reasons than you often hear in sermons and elsewhere. Then I look at his nephew Feeblemind, the only man, I think, in the second part of *Pilgrim's Progress* who is unacquainted with the first part. There were people in Bedfordshire who said about the Pilgrim Christian, "Some there be who say he laughs too loud." Mr. Feeblemind had not read about him. Mr. Feeblemind, I think, confined himself to one book and did not read *Pilgrim's Progress*. He says, "I shall like no laughing, I shall like no gay attire, I shall like no unprofitable questions; nay, I am so feeble a man as to be confounded by what is lawful for others." Have you met him? What pictures and what people!

Dr. Skill—I made my doctor read him when one of my children was ill. Christian says to him, "Do your utmost whatever it cost." And the doctor said, "They all say that." I kept him at the text; the next sentence was "Nay, said Dr. Skill, but I hope I shall be reasonable." And he made a pill, *ex carne ex sanguine*, and honest John Bunyan writes in the margin, "the Latin I borrow." I fancy there is a good deal of borrowed Latin, and some of it is not so grammatical as Bunyan's. I knew of a man who said he knew forty languages, but when he quoted Latin it came out ungrammatical. That was curious; perhaps Latin was not one of the forty languages.

BUNYAN AUTHOR OF THE BEST BIBLE SUPPLEMENT

My fourth and last point about Bunyan is that Bunyan, as the *Times Literary* said the other day, wrote the world's best supplement to the Bible. What is more, Bunyan wrote my autobiography. That book is the story of my life. I know the Slough of Despond, and I know Doubting Castle extremely well; I have often spent my holidays there, and the accommodation for the guests is no better than it was in those old days. You read in the second part that Captain Greatheart and the rest destroyed it. Well, it has been re-

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built with a lot of science and other things in it. And I know what it is to have a burden, and I have been entangled in several nets, and I know how near you can come to buying things in Vanity Fair. Some of you say, "If that is your autobiography you are rather a poor creature." Well, that is so, but Feeblemind you know got through to the end. If he could run he would, and if he could not run he would go, and if he could not go he would creep. What I want to say is this, in the autobiography the story is told of how the Lord does bring you through one thing after another, and as I look forward nearing the end of the story, there are the Flatterer and various other things, and there is the river. You remember Christian was so worried about his footing in the river. It is that river that lies ahead of me, and I read in my autobiography that Bunyan wrote, that he kept his feet and he was brought through and made welcome on the other side. Men and women, you have got to read that book over again. I know you read it when you were boys and girls as you did *Robinson Crusoe*. Well, read them both again. They were books written for grown-up people, if any of you are grown up enough to understand them. Read it again and learn with your powers developed, what God can do for every poor creature whom Jesus saves.

Streamlined Education for the Ministry

BY PROF. CARL HAMILTON MORGAN, TH.D.

IT FREQUENTLY happens that the philosophy of an entire generation can be summed up in one word. History is replete with examples to prove this point. During the early years of the twentieth century the philosophy which dominated the thinking of the Western World might be epitomized in the word *big*. It was the generation of skyscrapers, super-steamships, world monopolies, colossal football stadia, bigger engines, bigger fortunes, bigger cities, and bigger schools. It would be folly to say that we have awakened entirely from this nightmare, but there are signs that the world is beginning to rub its eyes. The key word to this changed viewpoint is *streamlined*.

Speed and power may be achieved in two ways: either by increasing the initial velocity or by cutting down the resistance. We are beginning to see the folly of continually attempting to increase the power of engines, and have turned our attention to the problem of cutting down resistance. Streamlining is not only the order of the day, but it represents a distinct step forward in the thinking of man. Man is again thinking the thoughts of God after him.

Education has taken its cue from science and its leaders today are talking of aims, objectives, and outcomes with a seriousness which indicates a new approach to the problem of education. The principle of educational method a generation ago was to give the student an ever increasing factual horsepower on the assumption that if he knew something of everything he would have enough sheer momentum to crash through any obstacle, no matter what its nature. Such a philosophy represents a vast waste of manpower and, to keep the figure, has left the road of life littered with stalled intellectual "twin-sixes."

The theological seminaries, with their usual caution, have

STREAMLINED EDUCATION

been watching this change in educational philosophy with great interest, but with little active participation. Many leaders in theological education still regard this changed viewpoint as something that will pass with the night. But such is not the case. Education, like vehicles, must be streamlined, if it would reach its objective with the least possible waste.

It is the purpose of this article to suggest certain objectives which to the writer seem important in the preparation of the minister for today. It is obvious that other objectives might be added to this list, but it is equally obvious that none of these can be ignored. In addition to this certain suggestions will be made as to the methods of achieving these aims; methods streamlined to cut down unnecessary friction.

PROPHETIC POWER

A few years ago our parents were laughing at the story of the man whose name was Fiddle who was the recipient of the honorary degree of D.D. This facetious anecdote hardly causes laughter today, nor does the implication that the ministry of many men consist largely of a forensic exhibition of "fiddledeedee." The spectacle of men engaged in the sacred calling of preaching the gospel, and having no gospel to preach is one to cause the Saviour to weep. The fact is everywhere apparent, and the seminaries cannot afford to sidestep their share of the responsibility. Ministers are to a large degree what their college and seminary make them. There are exceptions, of course, but the needs of the world are too pressing for the seminaries to depend upon exceptions.

The foundation stone of prophetic power is passionate conviction. The seminary must give men convictions and strengthen their present ones by providing an intellectual and spiritual basis for them or give up the farce of pretending to care for the soul-needs of men. If the seminary sets up as its objective *every man a prophet* it will have to engage teachers with the prophet's vision. It will be forced

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to develop an evangelical viewpoint in its curriculum and emphasize the evangelistic methods of primary importance.

THE ABILITY TO THINK

The accusation is frequently leveled against the evangelistic seminary that it teaches credulity. It is assumed by many that deep thinking everywhere results in liberalism and lack of evangelistic fervor. No one can deny the fact that many of our foremost thinkers are men with little or no religion, but it may well be questioned whether this loss of religion resulted from depth of thought or from shallowness or original convictions together with a natural increase in egoism which learning usually brings. Let it be said emphatically that it requires far more thought to think through modern secularized philosophy to a sane and at the same time vital Christian philosophy than it does to throw religion overboard with sophomoric abandon.

Perhaps a word of warning should here be spoken. *Thinking* is a human function. By that is meant that what we call *thought* is the result of the functioning of the brain, and like the product of any organ it has its rigid limitations. Man must learn to think; but a true appreciation of the limitations of thought is necessary to ward off arrogance. Paul Elmer More in his *Pages from an Oxford Diary* has put the matter thus: "We are born knowing nothing and with much striving we learn but a little; yet all the while we are bound by laws that hearken to no plea of ignorance, and measure out their rewards and punishments with calm indifference. In such a state, humility is the virtue of men, and their only defense: to walk humbly with God, never doubting whatever befall, that His will is good, and that His law is right."

SCHOLARSHIP

The aim of the mediæval universities was to produce scholars. In a day when the sum total of scholarship could be found between the covers of the Greek and Latin classical authors such an objective was not without the possibility of attainment. Today no one man could ever hope to

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be a scholar in the mediæval concept. Since life is so short and the field of human learning so broad we must effect a compromise. It is perhaps too much even to expect the seminaries to produce scholars in the field of religion since our knowledge of the religions of man has increased immeasurably since the archeologist first began to dig in the ancient ruins. Most seminaries have even given up the task of producing scholars in the Christian religion as a task impossible of fulfilment within the brief space of three years.

What then is the seminary's responsibility to scholarship? Just this, it is responsible for producing men who have certain scholarly attainments and who are masters of one field, and that field should be the English Bible. A reasonable and scientific approach to the mastery of the Bible requires that each student should be given opportunity to know the Bible for himself before he begins his study of what others have said about it.

LEADERSHIP ABILITY

The ministry, to be sure, has lost some of the prestige of a former age, but the minister is still regarded as the leader of his own church. He is expected to have something to say and to know how to say it. He is expected to have something to teach and to be familiar with the best methods for imparting such knowledge. He is expected to have a program and to be familiar with techniques for achieving such a program.

Most men will be satisfied if the minister is a satisfactory leader within his own church, but on occasions the minister must assume the leadership of his community. Leadership ability is not something that can be taught in a classroom, but it is something that can be taught if the program of seminary studies is made sufficiently flexible. The most reasonable approach to the problem of training leaders is to provide an abundance of leadership opportunities together with expert guidance and criticism of the students' efforts.

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CHARACTER

By all means let the seminaries set up as their first objective that which I have named last: *Character*. Without it the prophet tends to prophesy pleasant things; the thinker to devise evil; the scholar to seek Faustian shortcuts; the leader to become a "blind leader of the blind." On the other hand no seminary need ever feel that the case of the *good* man is altogether hopeless even though he could never master the intricacies of the Greek verb. Many theological institutions have assumed the attitude that if the student's character were not already formed after the Christian pattern *before* his matriculation little could be done for him in the school, and in fact he should not be allowed to continue. This is the theory, but the actual practice is much at variance with the theory. In actual practice the seminary recognizes a weakness or deficiency in character and either winks at it or admits inability to cope with the problem involved. This in spite of the fact that our entire Christian philosophy is predicated upon the belief that character *can* be built.

A STREAMLINED APPROACH

The seminary's central objective is to produce men capable of introducing their fellowmen to Jesus Christ in such a way as to lead them to accept Him as Lord and Saviour. If this central objective and the secondary objectives indicated above be accepted then the problem of the school is extremely simplified. It should no longer be primarily concerned with *courses*, or *subjects*, or *textbooks*, or *buildings*, or *equipment*, or with most of the things that seem so important. The needs of lost men come first, the peculiar and individual abilities of those who are to minister to them come second. It is assumed, of course, that the seminary has already set itself to know and to obey God's will.

Education began with a teacher who had a message to give and a pupil with a passionate desire to learn. That is still the ideal situation. Education begins with the teacher. A teacher is of vastly more importance than a building,

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equipment, or methods of administration, without in the least minimizing the importance of these things. Around the seminary, like the ivy that covers the walls, has grown the tradition of scholarship. It is assumed by many that every member of the faculty should be a scholar. By this is usually meant a research student who spends much of his time writing books. Such a man may or may not be a competent teacher, many of them are teachers of exceptional ability and charm, but many are utterly lacking either in a knowledge of teaching method or interest in teaching. It is not enough to look at a man's degrees. They are important and indicate certain attainments, but students need teachers, and teaching ability is determined by results not by degrees.

Furthermore the faculty must be made up of spiritual men, with a prophet's power and an evangelist's passion. If these qualities interfere with scholarship then there is something the matter with our definition of scholarship. To maintain this high quality of spiritual power the faculty members should be encouraged to preach and to teach in churches, and to hold evangelistic services regularly. If they are the right kind of men this will not interfere with their study any more than golf, cards, dancing, theatre-going interfere with the production of secular scholarship.

Next to the importance of a well-trained and spirit-filled faculty comes the matter of organization. In this matter seminaries are more ruled by tradition than any other educational institutions. There was a time when ministers were trained in Christian colleges. After graduation from such a college the young candidate was ordained and entered directly upon his ministerial work. Theological seminaries in the modern sense did not make their appearance until secularism began to make inroads on the college. It was then that the present plan of organization was adopted: four years in college in the liberal arts course, followed by three years in seminary. The number seven is still regarded as a divine number by most seminaries. If the seminary would reach the objectives outlined in this paper such a

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method of organization must be changed, for the following reasons:

1. The number of Christian and denominational colleges is steadily declining. A large percentage of those still functioning are so in name only, and have found their denominational—not to say their Christian—affiliation an embarrassment rather than a help.

2. The liberal arts colleges of the traditional type are declining even more rapidly than the denominational colleges. They are being forced by economic pressure to become vocational colleges.

3. Among the many vocations for which they train students, the ministry is seldom found. It is a fact that cannot be escaped that students preparing for the ministry are so few that colleges cannot afford to prepare a curriculum for them.

4. The junior college movement which is sweeping the country with amazing speed is changing very radically the organization of the colleges. In time the freshmen and sophomore years will be regarded as a function of the state, and after that—who knows? Perhaps all higher education is destined to become a function of the state. For Christianity this means the end of formal instruction in religion in college. For while denominational colleges will probably be allowed to operate for many years to come they will find it increasingly difficult to carry on in competition with the well-equipped, well manned, tax-supported, *free* college in the same town.

In view of such a situation the seminaries need not give up in despair, but they must make adjustments. Either they must adjust their present curriculum to fit in with increasing secularization, which is unthinkable, or they must take over the functions of the pre-seminary training now usually assigned to the colleges. This latter is both necessary and possible.

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Such a program would probably be organized as follows:

First two years: A broad cultural training as a prerequisite for all seminary courses. This would include liberal arts courses adapted and selected to meet the objectives of the seminary.

Third and fourth years: Pre-seminary training for ministers, pre-missions training for missionaries, pre-educational training for teachers. Here special attention can be given to develop facility in the use of the tools peculiar to the special branch of Christian service into which the student intends to enter.

Fifth and sixth years: Professional training for the pastorate, mission field, or educational leadership and sacred music.

Not only is this a more efficient organization from the point-of-view of time saved, but it gives the seminary *twice* as many years to train each man. During this time certain abilities can be developed which the seminary can never hope to develop in three years. For example: leadership ability can be developed through a six-year program of supervised field work, graded in difficulty and culminating in the senior year in actual clinical experience as assistant or pastor of a church.

Again, in six years an adequate course of voice training can be developed which should produce a better group of preachers.

Finally, six years of residence in a Christian institution, in contact with earnest, mature, and spirit-filled men will do more toward building a Christian character than four years in a state university, followed by three in seminary.

This is no dream. The Eastern Baptist Theological Seminary has been experimenting with such a course for five years, and the results have more than surpassed expectations. The task of the seminaries is to educate men for Christian service. Nothing else matters. But He who made the rain-drop and the sleek body of the fish would have us follow His method in achieving efficiency—streamlined education.

Proof of the New Birth

An Exposition of 1 John 3: 13-24

BY PROF. WILLIAM W. ADAMS, TH.D.*

THERE are those who deny both the need and reality of the "new birth." For these the passage now before us has no message. It is directed rather to those who magnify the significance of the new birth and who desire proof positive that they have experienced it. It is doubtful, however, that these are as ready for "the proof" contained in this Scripture as might be desired. For the passage is disappointing to those who base their assurance of the new birth on the facts of personal faith in Christ as Saviour and the accompanying experience of grace and the sense of forgiveness that led to baptism and church membership. Not that these factors are denied; they are neither denied nor affirmed. They are assumed here, being clearly taught elsewhere, even by the same writer.

But we are not now concerned with other Scriptures. This is not an effort to systematize the teachings of the Bible on the subject of the new birth. Our sole purpose is to expound the passage before us, leaving it to each individual to let it have its proper place in the sum total of Scripture teachings on this subject. Whether the reader agrees with our interpretation and is comforted or disturbed by it is not of primary importance.

But are we justified in the title here given to this passage? It seems so from verse fourteen: "We know that we have passed out of the death into the life, because we love the brothers." The article is used with both words, "death" and "life,"—"the death," "the life"; the death in which the unregenerate of the world, who hate the regenerate, have their existence and ultimate destiny, and the life that belongs to the regenerate. "We have passed" (perfect tense, a definite experience in the past that continues into the present), or "have migrated out of the death into the life." The

* It is the writer's request that no one read this article without having the Scripture text before him and following closely each word under discussion.

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same word is used in John 7:3 where Jesus' brothers suggest that he "depart" and go into Judea, and in 13:1, with reference to Jesus' departure out of this world. Just so, John declares that we have departed, made the transfer out of death into life. In short, we have been born again and now live.

The "means" of this new birth must be found elsewhere. This passage says not one word about means. The causal clause that follows, "because we love the brothers," gives the ground or basis, not of having passed out of death into life, but of knowing that we have done so. We know because we love; our love for the brothers is the basis of our knowing that we are born again. Our love is *not* the means of our being alive.

There is no comfort in this for those who make love of others cause or means of life in God. Love is fruits, not roots of new life. Yet the cause of Christ is continually plagued with preaching and teaching to the effect that becoming a Christian is tantamount to loving people. To begin loving others brings the only change of heart, or new birth needed. But neither John nor any other New Testament writer warrants such teaching.

Nor is there any comfort here for most people I have known who hold to the Biblical teachings regarding the means and the importance of the new birth. Unless forsooth we interpret this Scripture, as has often been done, about as follows: If I love my brothers, other born-again folk, particularly of the local church and the denomination of my choice, enough to come out from among the worldly unbelievers around me and identify myself with Christian people, by joining the church and being baptized in the name of Him in whom I have believed—if I thus love other Christians sufficiently to make common cause with them, then I know I am born again. Thus it was used with the writer when he was seeking the way of life and asked the minister how he could know when the change of heart was realized. And thus it has often been interpreted and applied.

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Such interpretation completely ignores the context and illustrates that usage of Scripture that does greater injury to Christ than all the infidelity in the land. What is the context?

We born-again people live in a strange world. As God made it, the world "was very good" (Gen. 1:31); the world of things and the world of people was good. But sin has made it anything but good. Yet God so loved the world that He gave His Son for its redemption. This love includes even sinners themselves, those who love the world instead of its Creator, and who use it to thwart His purpose. These hate both God and those who love Him.

Now what are we who are not of this world, who are not to love the world (1 John 2:15) and who nevertheless find ourselves hated—what are we to do? On the negative side, we are not to marvel if worldly people hate us. Jesus declared: "If the world hates you, ye know that it hated me before you." (John 15:18; cf. John 7:7.) In seeking proof of our own new birth, consider our attitude toward others, not the attitude of others toward us. If worldly people love us, we are ourselves worldly. (John 15:19.) If they hate us, marvel not; neither rely on it as proof of our new birth. Turn the question around: Do we love the brothers?

Now it is striking that John said, because we love the "brothers," not those who hate us, not those of the world. Who are these brothers? Members of the local church or the religious sect to which we belong? Members of our own race or nation or social or economic group? It would surely be an improvement if our love could be stretched to include these groups. Even so, it is disconcerting to discover that the word translated "brother" may refer to one's blood relations, (Mat. 4:18, Mark 6:3), Christ's Apostles (Mat. 28:10), to disciples in general (Rom. 8:29), and to all men (Mat. 25:40). Who then are "the brothers"? One may take one's choice. The least that it can mean is that we are to love "all brothers in Christ." All races, colors, denominational, social and cultural groups. A rather

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large order in itself! But let him who so desires argue that we are to love other Christians, as described below, and refuse so to love people who are not Christian. The Christian's obligation to love sacrificially increases, rather than decreases, when he passes from "the brother actual" to "the brother potential."

In any case, proof of the new birth rests, not on the world's attitude toward us, but on our attitude toward the brother. The writer continues, "The one not habitually loving habitually (present tenses) abides in the death. Every one hating his brother is a murderer (man killer), and ye know that every murderer does not have eternal life abiding in him." These statements merely make clear that unless we love the brothers we still abide in death.

Now the simple question, should we love the brothers, even all men, is not difficult. Put that question before any group of Christians, and the answer will be a hearty affirmative. The difficulty goes beyond that question. How do we love the brothers? Love them by doing what? In this context, what is the proof that we love the brothers and, consequently, proof that we are born again? These are the disturbing questions.

Let John answer. He takes Christ as an illustration. "Hereby know we love" (verse 16). Literally, "In this we have come to know the love." He says "the love," meaning the love already mentioned. Hereby, in this way, we know the love of the brothers that proves us to be alive. But to what does "hereby" (in this way) refer? To the causal clause that follows: "Because he laid down his life for us." We know the love under consideration, in the case of Christ, not by what He said, but by what He did. We were dead in sin, under condemnation. We needed something, not words of sympathy, but action; action that would meet our needs. Christ met that need by giving Himself in sacrifice for us (*huper hēmōn*. See also John 10: 11, where Christ used the same expression regarding His sacrifice for men.)

The principle involved can be stated simply. We know that Christ loved people in need, not because He said so, but

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because in sacrificial action He met the needs. Anything short of meeting the need would give the lie to any words He might utter about loving people.

So far, so good. But hear the conclusion. "And we ought to lay down our lives for the brethren." The words "lay down," "life," and "for" (for sake of, in interest of) are the same as used about Christ in the preceding clause. We ought to act toward the brothers exactly as Christ acted toward us—lay down our lives for them.

Again we all agree: We should lay down our lives for the brothers. We should, in a great crisis, be willing to do anything for others. Perhaps we should go into foreign lands as missionaries, or give our prayers and money for the conversion of other people. In some such way we who hold to the ideal of sacrifice for others satisfy our sense of duty. We want to salve our consciences in some so-called purely religious exercise.

But two facts rise up at this point to plague us. One is that in this context the word "brothers" most likely refers to fellow-Christians (although, as already seen, elsewhere the word is not so restricted). It is not conversion that these brothers need. Secondly, John does not leave it for us to decide *how* we shall love the brothers. "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" Your brother has a need. What is his need? It is what you have. But what do you have? In this case it is not Christ, the Saviour from sin. No, you have this world's "goods." The world is *bios* (in our word biology), meaning "wealth," "property," means of physical life. In short, you have a job, a salary, some food, livelihood. Your brother has need of, lacks these things that you have.

This is shocking. Within three verses, John has led us from the question of proof of the new birth to face the fact that our brother needs food, clothing, means of earning a living. In seeking proof of my new birth, I find myself facing the economic world in which I and my needy broth-

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ers live. And what is still worse, I have to face the conclusion that if I possess goods, things that my brother needs for his "physical" life and yet shut up my compassion from him, the love that constitutes proof that I am born again "does not abide in me." How does the "love of God" abide in that person who has what his brother needs and yet refuses to part with it, to give it, to sacrifice sufficiently to meet the need? Yes, how does it? For "the love of God," in the person of Jesus, His Son, expressed itself, proved itself to exist, by the fact that Jesus who possessed what men needed, gave it, even to the extent of His life.

The conclusion is inescapable and terrifying. We needed only one atoning Saviour, one to give His life for us. Christ met that need. If that Christ has made us alive, if we are born again, then the principle upon which Christ acted becomes ours, the Spirit that motivated Him possesses us, and as He commanded (Luke 9: 23-25), we take up our crosses daily in meeting peoples' needs. But in this context, what my brother needs is something to live on physically. And, if I have what he needs and do not meet his need, the love of God does not abide in me, and (do we dare agree with John!) I am not born again.

This Scripture is addressed to us who boast of believing "every word of the Bible." I do not believe that many of us believe this passage. More likely, we don't know it exists. But here it is. If it is true (and it is), then many people who talk loudest about the new birth are destined for a jolting far beyond the power of words to describe.

Many of us agree with the minister (who wears a doctor's degree) who said that Christ is not one whit concerned whether or not a man has a job or a baby has a bottle of milk. Or, we say, get a person converted, give him Christ "and all these things will be added" (meaning, they will be added without any further trouble on our part). Or, we comfort the poor with the "promises of life beyond." Or, we salve our consciences by giving a "basket" at Thanksgiving time or at Christmas. Or, we turn this sort of thing over to relief agencies, the government and the Red Cross,

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while we go on preaching about being born again. In some such way or ways we manage to get along religiously.

But Christ is concerned about the temporal needs of people. And if we are Christ's, so shall we be. And according to this Scripture, unless we are concerned to meet peoples' temporal needs directly and completely, just as Christ met and meets our spiritual needs, then we do not have the proof of the new birth.

How should we meet the temporal needs of our brothers? The answer to that question would call for the discussion of many other passages of Scripture, and would lead us far beyond the limits of space for this paper. Let him who knows neither Christ nor the Scriptures say that at most we are to divide money, food, clothing, etc., with the one in need, and give no thought to removing the causes of our brother's need. This Scripture brings us face to face with every factor that makes up the economic world in which our needy brother lives, and *compels* us to be actively concerned in meeting his need, not merely in supplying food for today, but also in assisting him in his effort to provide food for himself tomorrow.

And all of this never becomes anything more than the new birth bearing Christian fruits in one essential area of human life, an area in which Christ is concerned, and dedicated to the purpose of bringing the needy brother whom we serve temporally to the Christ who gave us the new birth and sent us out to demonstrate love in action, after the pattern of the Christ whose name we bear!

Suppose we take this passage to mean no more than that we who have must share with our fellow Christians who have not; that we make monetary gifts to them, not bothering to remove causes. Suppose we make the field no larger than the local church; that these church members constitute a real fellowship (*koinōnia*, commonness), a life of *sharing*, sharing Christ in salvation from sin and then sharing on all the planes of life, including means of physical life. Suppose it were known that no one in a given fellowship ever suffers alone, that all suffer alike, for they all

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share life together! For one thing, this would be practicing what Christ did and taught (Mat. 25: 31-46). It would also restore Apostolic Christianity (Acts 2: 44-47; 4: 32-35; 6: 1-6) and teachings (James 2: 14-26; Romans 12: 13, etc.). Further, it would do more to clear the air for effectively preaching the Christ of the new birth than we can possibly imagine.

It would enable us also to face the Scripture now before us. John goes on (v. 18): "Little children, let us not go on loving in word, nor with the tongue, but in deed and truth." Loving, not in talk and with the tongue! Needy people have heard our talk, loving with the tongue, until they want no more of it. Loving in deed (*ergōi*, work, energy, action) and in truth! Oh, the call of the Christ who loves in action for such love! And the millions of needy folk around us call for this same love.

Granted this love in action, several things follow logically. "Hereby" (in this way, v. 19) "shall we know that we are of the truth." Verse 18 exhorts us to love in work and *truth*. How do we know we are of the truth? Hereby, by this means; acting to meet our brother's needs. Again, love in action gives us boldness before God (19b-21). God knows all things. If our religion is in work and truth, in action meeting our brother's temporal need, and not just in talk, this record builds a foundation upon which we can stand and face God with assurance. Moreover, we can pray successfully. "And whatsoever we ask we receive of him, because we keep his commandments and *do* the things that are pleasing in his sight" (v. 22). Perhaps we have never had more unanswered prayers than now. Why? we ask with humility. This passage answers the question in part. "And whatsoever we ask . . ." Note the conjunction "and." Do not pray expecting an answer, without giving due consideration to what goes before this "and." It leads us back to the economic needs of our brother. "Because we keep his commandments." Which commandments? The ones that suit our fancy, while we ignore others, less convenient to be kept? "And *do* the things that are pleasing in his

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sight"? What are those things? This passage contains the answer in part.

Nine tenths of the people who believe in and practice prayer expect an answer on the basis of faith. This passage must be added to the faith passages. *Obedience* is just as large a word as faith in effective praying.

These commandments can be summed up as a unit, with a twofold outreach (v. 23): Belief in God's Son, Jesus Christ *and* love for others, "as he gave us commandment." Belief in Christ and love for others tells the story. Belief in Christ, the Son of God, is first; proof of having believed unto the new birth, the possession of life, a new nature in Christ is realized when we love others "as he told us to." This passage is trying to make clear one line of His commandments. See also John 13:34-35, and note that we are to love one another "as he loved us." What a standard! And it agrees perfectly with this passage.

Two or three questions in conclusion (v. 27). Who abides in Christ and in whom does Christ abide? The one constantly keeping His commandments (all of them, including the one covering the temporal needs of one's brother). Why are we so short on the power of the indwelling Christ? This verse has the answer. How do we know that He abides in us? "By the Spirit which he gave us." How do I know I have His Spirit? When His Spirit touches my human spirit and makes me self-forgetting and sacrificial like the Christ who sends the Spirit—the Christ who loves, not in word, but in action.

And all of this has to do with the new birth! Must I add this to repentance, faith, baptism, church membership, church attendance, etc., in seeking proof of the new birth? A study of the Scriptures makes it hard to be as enthusiastic over "the doctrine of the new birth" as some of us have been. It would be easier to join the ranks of those who belittle that doctrine than to furnish proof of its reality in our lives. But that is abortive. We had better stay by the doctrine and add the full Biblical proof of having experienced it in our own souls.

The Minister's Wife

From the Lay Woman's Point of View

BY GEORGIE B. WALTON*

THE attitude of some of the women in our churches toward the wife of the minister is scarcely less juvenile than that of the little girl who always stopped skipping and jumping over cracks in the pavement to walk very sedately as she passed the parsonage on her way home from school. One afternoon, the minister's wife, who was on the porch sewing, invited Sally to stop and visit with her. She gave her milk and cookies and chatted with her about her school, her pets and various things in which she was interested. Sally rushed home full of enthusiasm, ending her account of the visit with the words, "She didn't seem at all like a minister's wife and she never mentioned the church once. Wasn't that strange!"

We are apt to invest our minister's wife with a definite personality which we think goes with the position. We expect of her certain things. She must be capable of filling positions of leadership in the church, but woe be to her if she is too executive! She should be present at all the meetings of the church, lest she be thought indifferent. She must beware of interests outside the church, or run the risk of being considered worldly. The parsonage must at all times be in order for those borrowers and telephone-users at church affairs, who might report slack housekeeping, and if she has children, how great the strain on her and on them!

The thirteen-year-old daughter of a minister visiting in a neighboring village asked her hostess not to tell the other girls that her father was a minister, "because" she said, "they will treat me differently when they know." Perhaps that was an exaggeration in the child's mind; she wanted merely to act as an individual and not to be compelled to follow certain lines of conduct which seemed to be expected of her, due to her environment.

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The phrase, a typical minister's wife, has come to mean what it does, largely because of some women found in the congregation of every church. In trying "to be all things to (most) all people," (and that means those who are most critical and demanding), there is little opportunity for the development of individuality.

Are we right in exacting more from the minister's wife than we do from the Christian woman who is the wife of our physician, our family lawyer, the village banker or the merchant in our church? Do we have any right to expect more from her than we are willing to give?

Opinions vary as to the qualities which go into the making of an ideal helpmate for the pastor of a church. Very often opinions are based on or at least influenced by the things in which we ourselves are most interested. The woman in the church who does "water-color" hopes the new minister's wife will know a little something about Art, the last one knew nothing at all. The woman who is the prize housekeeper may remark that she hopes she will launder the curtains in the parsonage, at least those on the street side, oftener than her predecessor. She who is devoted to missions will be satisfied if only the newcomer will be able to help pull the Society out of the rut into which it has fallen. One hopes she will be broadminded and another that she will be intellectual. There are those in the churches with very definite ideas, arising out of their desires, their prejudices or past experiences, as to just what the minister's wife should or should not do, and no matter how hard she may try, she rarely comes up to their expectations.

There is another group of women, and let's hope that these are in the majority, who want to find in the wife of their pastor those qualities of character and personality which they most desire for themselves; realizing that there is but One Source from which they spring. They take into consideration that first of all she is an individual and her husband's wife. They are not anticipating her coming that she may shoulder the burdens of the Women's Societies, and church suppers, but that she may be one to work with them

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in the affairs of the parish, and that they may find in her some congeniality as a basis for friendship. The women of the church want to look upon their pastor's wife as their friend. They want to include her in their social gatherings and to invite her to their homes for the sheer pleasure of having her and not from any sense of duty.

All of us want spirituality in our minister's wife. We not only want to know that it is there, but to be conscious of it. A genuine interest in the "things of the kingdom"; a quality of spirit which gives radiance to personality. She may be intellectual to the *n*th degree; she may be executive or the embodiment of good taste. She may be the soul of tact, but none of these things makes up for a lack of spirituality. But spirituality by itself is not sufficient.

Many a promising young man has gone out from the theological seminary equipped to do a splendid work. He married a devoted Christian girl eager to help, only to find that she could not spend his money intelligently; that he labored constantly under debt; that because he feared for his standing in the community, his mind was not free for his studies. Or perhaps he discovered that while perfectly at ease in Mrs. K's simple parlor, she was so awkward and self-conscious in Mrs. X's drawing room that he was often prevented from making the contacts which might mean much in the extension of his membership.

There was the case of Mrs. B., whom everyone spoke of as a very worthy woman, but who was not much help to able Dr. B. because she antagonized people. Nobody had the interest of the church at heart more than she. She visited the sick; she spent much time in the doing of good works and her prayers were beautiful and uplifting, but not many people liked her.

Mrs. Smith didn't take it in the right spirit at all when Mrs. B. called her on the telephone to tell her that she'd seen her Johnny loitering near the pool room on the way home from school, and she thought she ought to know about it. When Mr. Jones, in the presence of guests, showed Mrs. B. one of his prize possessions, an original program of the

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first performance of the great actor Booth, and Mrs. B. remarked, "I'm not interested in the theatre," he didn't like it. She was not a person who drew others to her, she was lacking in winsomeness.

The cultivation of charm is not an unworthy pursuit. That indefinable something which may be possessed by a prince or a pauper, and which makes others want to be with you. That rare quality which the Master had to such an astonishing degree, the art of making each one with whom He came in contact feel his best. No wonder they followed Him from place to place. Stingy, small-statured Zaccheus forgot the way other people looked at him when Jesus went home with him to dinner. How beautifully He made that woman, whom the disciples called extravagant, feel His appreciation of her personal devotion when she broke the box of ointment on His feet! Nor did He embarrass the little children who clustered around Him, by sending them away, when less feeling onlookers made them conspicuous. What charm He had! Springing from His deep love and consideration of others. Charm of manner should be the natural accompaniment of Christianity.

It is an honor indeed to be the wife of the pastor of a church. That the honor carries with it great responsibility will not be denied, for the pastor's success is hampered or stimulated by his wife perhaps more than is true in any other profession. They are "laborers together," and that labor demands, besides a spiritual quality of mind and personal charm, intelligence of a high order.

The household must be run efficiently and without confusion, so that there are quiet hours for study. Expenses must be kept within income so that worry about bills does not dog the preparation of the Sunday sermon. Concerned with the needs of his people, their illnesses, mental worries and spiritual problems, home must not be a place of friction. To accomplish this and still find time for parish calls, the stated meetings of the church and associational gatherings, requires executive ability of no mean order.

It takes intelligence to make the average minister's salary

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cover the needs of his family and do it with the good taste that is supposed to be an accompaniment of education. Many ministers' wives do it and do it beautifully. Others complain and apologize. There again it is a matter of the individual. A professor's wife with a third less salary, and more demands than her pastor's wife, lived simply but charmingly within her means, while her friend could not make ends meet, and constantly complained because she couldn't even invite her friends to tea.

A young woman, graduate of an eastern college, spent the first years of her married life in a western town, where her husband was the pastor of a small church. Although the salary was meagre, she was always attractively dressed, and their little house was well kept. Besides taking care of their three children, she did the typing for her husband's first book. Later, he became one of our well-known novelists but nobody knows better than he who was largely responsible for his success.

A boy of seventeen, one of six children, ruefully held up his overcoat for his mother to see. Skillfully mended and pressed, it was "going" in another spot. "I guess there's no hope for a new one?" he asked. "Joseph, Joseph," said the mother, "give it to me. There is nothing so genteel as shabby tweeds." "We must be genteel," laughed Joseph. Depressions! Reduction in salary! What did it matter—a woman with a sense of humor was the mistress of that rectory, and her spirit reflected in her family, tided them over many trying situations.

It was Henry Ward Beecher's boast that his wife was equal to any emergency. When the distinguished scholar who unexpectedly arrived with Dr. Beecher for dinner, a dinner which consisted solely of clam chowder, remarked that if Mrs. Beecher would excuse him, he'd just omit the fish course, she doubtless met that situation quite as capably as others.

We lay women like to see our minister's wife becomingly and suitably dressed. Small means is no excuse these days for being badly outfitted. Clever women have learned what

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to do; and too many articles are being written on how to make a little go a long way by buying the right thing instead of the wrong one. But it takes thought.

It is true that clothes do not make the man, but the clothes his wife wears may have a little something to do with it.

Some devoutly Christian women may feel that the art of dressing well is beneath consideration. Why? We are careful in the selection of our food; why not of our clothes? Money badly spent is extravagance.

One of the outstanding ministers of a certain denomination, a splendid speaker with a delightful personality, came from a distant city to be the guest speaker on an important occasion. He was accompanied by his wife, a very charming woman. She was much overdressed and heavy with costume jewelry. Her clothes did not match her or her husband, and it made her conspicuous in that cultured company.

A professor in one of our leading theological seminaries confessed that the first thing he noticed about the girl whom he later married, was the neatness and attractiveness of her style of dress. He hoped that that which drew his attention was an indication of other qualities which he hoped to find in her. It was. Besides her lovely character she had been trained by a mother, who felt that household management and good taste were an essential part of her daughter's education. "Give her a little money, and don't rush her," said her husband, "and what she buys will be perfect for her."

That woman is wise, who, married to a doctor or lawyer, takes a long view of his profession; who makes it possible by paying some attention to the social side of life, for him to broaden his contacts that he may become better known, and that he may learn from those who are farther along in the profession than he may be. Does that not apply equally to the woman married to a minister?

A young man, graduate of a liberal seminary, beautifully educated, just beginning his ministry, moves into a community, more or less conservative, where there are theo-

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logical seminaries of both schools of thought. Will he seek his friends from one? Or will he take advantage of the opportunities to know the men connected with both? The far-seeing minister's wife can do much to create such opportunities. She will encourage him to seek the friendship and advice of important men in the denomination, regardless of small theological differences, and she will make it possible for him to have them in his home. She will see to it also that their friendships are not confined to the members of the church, that they have a place in the community life, all of which means wider avenues of service.

The word "challenge" is much overworked, but the minister's wife has one. However, she is not in a class by herself. What woman seeking to lead a well-rounded and useful life, and desiring to be her husband's asset, and not his liability, has not?

Communities differ. Living in one may be simpler than living in others, but a great many problems are common to all, and human nature is pretty much the same the world over.

The attractive wife of the pastor of an important city church, remarked that she never ceased to be grateful for the opportunities and privileges which are hers due to her position. The younger women came to her with their problems, for advice or guidance. She was the ideal of many of them. She enjoyed fine friendships, some of them with women far better off in this world's goods than she could ever hope to be. She was a courtesy member of the Woman's Club, which enabled her to take advantage of the Current Events talks and book reviews. Knowing her love of music, thoughtful women in the congregation were generous with tickets for concerts which she could not afford. She was prompt to acknowledge her invitations and to write the note of appreciation for kindness shown her—small observances of courtesies so often neglected by the busy woman. Much seemed to be demanded of her and her responsibilities were heavy, but she did not feel that her lot in life was unusual because she married a minister. When she was

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asked how the people in the church felt about her attending the theatre or the movies she said, "I really do not know, I have not talked with them about it."

She was an individual before she became a minister's wife. She has gone on being an individual, never forgetting the part she plays in her husband's work. She is loved and admired by the members of his church. She loves (his) her work. She expressed it this way: "After all, it doesn't matter very much whether we are school teachers or clerks, the matron of an orphan asylum, the wife of a business executive, or of a minister. There is one sure rule for us all: 'Study to show thyself approved of God, a workman that needeth not to be ashamed.' " She added, "neglecting no small thing."

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Jesus Christ the Educator

BY THE EDITOR

The history of the life and death, the motives and methods of the world's Supreme Educator, and the precepts, commands and definite instructions that constitute His teaching, are the principles that lie at the very heart and soul of all productive religious education. This is true in our day as it has been throughout the whole course of Christian history. It is the imperishable work of Jesus as a teacher and educator, and the deathless principles of incarnate humanness and atoning love that are inseparably connected with His teaching, which should permeate and interpenetrate the methods and motives of every man or woman who is seeking to guide growing persons in the ways of Christian truth.

Dr. Warschauer says: "The Jesus of the Synoptic Gospels comes before us *unmistakably as teacher*; and is so addressed by His disciples, by the general public, and even by His opponents."¹ As Wisdom stands in the presence of Ignorance; as Truth rises in the midst of Error; as Light shines forth in the Darkness; as the Knowing Scholar bestows the results of his labors upon the stumbling pupils who surround him; as one who *sees* reveals, in the sweep of his vision, the scenes of wonder and beauty that have been hidden from the dull and feeble eyesight of his blinder comrades; so Jesus takes His rightful place in the midst of men, as the All-Wise Teacher, the Truth-bringer, the Divine Interpreter, the Revealer of the Unseen; the Light from Heaven.

Jesus did not approach His audiences, nor did He develop His themes, as a philosopher or logician or theologian or systematizer, or even as a professional pedagogue. He did not make formal rules; He did not institute legislation; He implanted Divine principles.

He was not a second Moses any more than He was a second Elijah. He was the Source of all law as He was the

1. Warschauer: *The Historical Life of Christ*, p. 170.

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end of all prophecy. Beyond law and prophecy are the abiding standards of righteousness and love. These standards He revealed. He revealed truth. He interpreted truth. He incarnated the spirit of truth. He was the truth. He is the truth. So all of His teachings are revelations of the truth. We are not to study His spiritual teachings as though they were theological formulae. We are not to arrange and classify His practical teachings as though they comprised a textbook on ethics. We are not to analyze and synthesize His utterances as though they formed a logical sequence of set addresses. His teachings are not of this sort. They defy our human classifications and catalogings. They are revelations moving in the realm of the Spirit. They are the inspired utterances of the Supreme Teacher. Dimly, yet with hearts aglow with new emotions and aflame with newly enkindled motives and purposes, the disciples, and all sincere learners sitting at His feet, recognized this fact: "Thou art a Teacher come from God!"

No wonder that the disciples, as they listened, " marvelled because He taught as One having authority, and not as the scribes." The scribes taught with authority, the outer authority of history and tradition, the authority of the Mosaic Law and its human interpretations; but here was one who taught with the authority that resided within *Himself*, with final authority, with an authority which spoke in the accents of eternity the Word of the living God. "Never spake man like this man—"

JESUS' CREDENTIALS

Every teacher should be ready to present, upon request, his credentials—his degrees, his standing, his record. It is significant that Jesus did not refuse to submit to this test. 1. When the disciples of John the Baptist demanded such credentials, He said: "Look about you! Judge me by my work. The deaf hear, the blind see, lepers are cleansed." These were palpable miracles and they were evidences of His Divine power. John's emissaries were satisfied as they returned to him with their report. It constituted the type

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of evidence that would appeal to the common or popular mind.

2. Such miracles, within the natural realm, are an attestation of supernatural agency. But there is evidence yet more convincing to the thoughtful mind. A distinguished man, a ruler of the Jews "came to Jesus by night." He had been watching with critical eyes and shrewd judgment, the works of Jesus amongst the people. He gives his testimony abruptly: "No man can do the miracles that thou doest except God be with him." Jesus realizes at once the point to which this gifted man has come in his reasoning, so he leads him to a higher level. "Well and good; but there are greater things than these that you have witnessed. Let us proceed from the natural to the spiritual. The transformation of a human soul, the rebirth of the entire inner consciousness of a man, is a transcendent miracle. Have you not considered this? Art thou a master in Israel and knowest not these things?" So Jesus teaches him the lesson of conversion, of the new birth. It was as though he said: "Here are my credentials. New men are born into the Kingdom of God at my coming!" And to us, the children of a younger age, this attestation of our Lord's Divinity holdeth firm! Unnumbered millions of men and women, the elect of this earth, the noblest and the bravest, have been changed by His power and redeemed by His love!

3. There was, however, another and even more satisfying credential that convinced men. "They beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth." At that beholding, doubt fled affrighted and dismayed. Doubt could not endure that vision. He has the form of a man, but He has the face of a God! And straightway they believed. Jesus Himself called no attention to this, so convincingly effective to the honest and open mind—perhaps He was not conscious of it.

The miracles of Jesus in the realm of the physical; His greater miracles in the realm of the spiritual; His sublime Personality, arranged in the ineffable loveliness of Deity—these were His credentials as a teacher and revealer of Truth!

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JESUS' ATTITUDE TOWARD HIS PUPILS

In studying Jesus' attitude toward His pupils we cannot do better than consider certain words of the devout and holy Saint Bonaventura, written more than 700 years ago: "And now the Lord Jesus began to call His disciples, and to make our salvation His anxious concern, always, however, preserving lowliness. He called Peter and Andrew on three different occasions. He called also Philip, saying, 'Follow Me,' and likewise Matthew the Publican. Of the way the rest were called there is no record. Consider Him, then, and behold Him as He is thus calling His different disciples, and holding converse with them; how affectionately He calls them, behaving toward them in an affable, homely, indulgent manner, attracting them inwardly and outwardly, introducing them into His mother's house, and sociably visiting their homes. He taught and instructed them, and made them His chief care, as a mother with an only son."

It is this true and deep affection, this tender, pleading, pitying love, this protecting and supporting friendship, in Jesus' relations with His disciples, which wins our wonder and sanctifies our devotion. He leads them, He develops mind and heart and will, through His sublime compassion and His intimate sympathy.

It is Peter: "Thou art Peter, a rock; and upon the rock-foundation of thy flawless faith, as even now expressed, will I build my church."

It is Nathaniel: "Behold an Israelite indeed, in whom there is no guile."

It is Philip: "Have I been so long time with thee, and yet—hast thou not known me,—Philip?"

It is Thomas: "Reach me thy hand, Thomas. Place it right here—that is the mark of the spear! And now thy fingers—here and here and here. Those are the nail-prints. Now Thomas, my friend, believest thou?" No marvel that he who has still doubted, cries, in an ecstasy of contrition and love, "My Lord—and my God!" So it always was! "Jesus, having loved His own which were in the world, loved them to the end." Jesus had a genius for friendship,

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as every page of the Gospel narratives discloses. "Come ye yourselves apart into a desert place alone!" This affection begat fellowship. What a Teacher! Yes, and what pupils! They were just human beings, often erring, often blundering, rather wayward, sometimes very selfish, but little by little they were translated into His image; they became trustful, obedient, selfless, wise in the ways of the spirit, comradely, and intensely loyal. In all the history of the world there has never been so perfect a fellowship. Small wonder that, on the Mount of the Transfiguration, when they had seen His radiant glory, and had realized as never before, the depths of His Divine affection, John and James and Peter cried: "Lord, let us make here three tabernacles, three abiding-places, that we may dwell with thee—forever."

Jesus' fellowship with His disciples has been vividly described by Dr. Adolf von Harnack as "infinite love in the midst of everyday intercourse."

Out of the affection and close fellowship was born a freedom that enlarged and enriched their souls. "If the Son shall make you free, ye shall be free indeed." He was their teacher and He had made them free indeed. That sense of spiritual freedom attained to superb heights in the evangelistic and missionary labors of the years that followed. They feared the face of no man because their faith was established; they were free indeed.

"Ye shall know the truth, and the truth shall set you free." As disciples, as learners trained in spiritual culture by the Great Teacher, they thought of Him, they followed the counsels of Him who was "The way, the truth, and the life," and so became free souls—free from the thralldom of doubt, free from the menace of evil, free from the slavery of sin.

Affection, Fellowship and Freedom; these were the attitudes of Jesus toward His disciple-pupils, and His choice gifts to them.

JESUS' PURPOSES

As an educator and teacher Christ's primary and essential purpose was *to reveal God as a Heavenly Father*, whom

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men might seek and find and with whom they might have personal fellowship. Dr. T. R. Glover puts this fact clearly when he says: "The first thing that Jesus had to do, as a teacher, was to induce men to re-think God."¹ Jesus saw that men do not want precepts, they do not want ethics, morals, rituals, rules or codes of conduct. What they do need is to get a new and deeper conception of God, to discover Him, to re-explore His attitude toward men, and to live on the basis of this fresh conception of God and its significance, for them.

There is this striking difference between Christianity and the other religions, that the others start with the idea that God is known, while the disciples of Jesus Christ do not so start. They study and explore God, along the paths laid down by Christ Himself. They re-think God in their own consciousness, thus finding Him more and more definitely, and coming into an ever-deepening and ever more real communion with Him.

That is exactly what Jesus desires us to do, and teaches His followers to do—to know God, to have perfect confidence in His Fatherly care, and to do His will. Thus they enter into ever more intimate fellowship with Him. This central purpose of the Great Teacher is expressed in the Word of Scriptures: "He that willeth to do His will—He shall know the teaching."

This Christly purpose, to bring men to know and love God, has absolutely no boundaries in the teaching of Jesus.

It was this holy purpose, resting ultimately upon "the fact of the Divine Fatherhood, which carried Jesus in His teaching, in instance after instance, beyond the limitations of His age and race, and rendered Him utterly unconscious of these petty human limitations. In a technical sense His scheme of thought was bounded by Jewish nationality, for He declared Himself to have been sent to none but "the lost sheep of the House of Israel," (Mt. 15:24; 10:6) but in reality and in practice these boundaries were overthrown in the light of the burning conviction that God was the Fa-

1. T. R. Glover: *The Jesus of History*, p. 72.

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ther of all His creatures whether they did or did not acknowledge the relationship. He causeth His sun to rise upon the Jew and the Gentile, upon the good and the evil, upon the just and the unjust. Far deeper divisions than even those of mere nationality are within the scope of God's bounty, and within the range and grasp of His everlasting love.

The very foundation of the Gospel is the fact that God loves every individual human being and that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but should have everlasting life." The Word is as wide as the world. The teaching, as set forth in the Great Commission, is: "Go ye, and make disciples of all nations, teaching them (having yourselves learned of Me, teach them) to observe all things, whatsoever I have commanded you!"

Again, it was Jesus' purpose to bring to pass so far as was possible in every one of His followers, and in every one who should believe in Him through the teaching and preaching of His followers, throughout the ages, *a full and complete personality*. Or, to put it in a more modern fashion, He sought to produce in every case a perfectly-adjusted and free-functioning personality. He was interested in the person as a Person, in the human being as an immortal soul.

Jesus respected personality. He looked upon men and women, moved or moving here and there in the game of life, not as mere pawns, but as potential princes. Paul in his theology and in his life is not a contradiction of Jesus, as some have said, but His pupil and faithful interpreter; and he is never more truly so than when he says, "Brethren! Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

Christ strove to make Christ-like men! We say, "like father like son!" We may well say, "like teacher like pupil"; for, given a wise teacher and a faithful pupil, very much of the teacher is absorbed into the very life and soul of the pupil.

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Dr. Harlan P. Beach, professor of Missions in the Yale University Divinity School, was a great teacher and a gracious personality. Once, while crossing the Pacific, a fellow passenger had the high privilege of seventeen days of fellowship with him. He probably knew more about the Chinese and their cults and religious attitudes than any other American has ever known. One day he said something like this: "After so many centuries Confucius the teacher still rules the minds, and even the habits, of his pupils. I have met a boy in the street, perhaps a reckless, noisy youngster, unkempt, unruly. Today I met him again. He has changed. He has begun to go to school. He has already commenced the study of the elements of Confucian ethics. I meet him again a month from now. He has changed still more. I notice his quietness, his dignity. I observe his peculiar, stilted walk. Why does he walk that way? Because his teacher walked that way. And why? Because his teacher walked that way. And so on, and on, far back into the past of generations and centuries; Confucius walked that way!"

So for every disciple of Jesus, as the Scriptures have it, one should "walk even as He walked."

When we say that Jesus respected personality, we mean that He saw below the surface, that He "knew what was in man," that He discerned the instincts and insights and possibilities that reside in the consciousness of the individual. Let two or three illustrations suffice.

Consider then Simon the Zealot. He was brilliant and forceful, with wild political ideals and social theories, but sincere and controlled by his radical convictions. He was a hard man to reach or to teach, but Jesus reached him and taught him, because He saw, beneath his wildness, sincerity, and beneath his radicalism a fervent desire for better things. "He gave up his politics for the friendship of Jesus." Who else in all the world could have reached him?

Then there is the case of Zacchæus, a tool of the Romans, an outcast among the Jews because of his despised profession. Yet Jesus saw in him a "chosen vessel." A victim of

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the "inferiority complex" on account of his isolation, and the repudiation by men of his own race, his face brightens, his pulses quicken, and his soul thrills with a fresh emotion when Jesus singles him out, calls to him, suggests that he will go to dinner with him. Zacchæus is wholly won to the Christ. He becomes at once the creature of a new and glorious spiritual experience, of which he had not even dreamed before.

Another instance is that of the Apostle Paul. The conversion of Paul is surely the most wonderful incident in Christian history. He was a disciple of tradition, an honored Rabbi, a Pharisee of the Pharisees, and a bold persecutor of the Church. He was a learned teacher of the law; he became, suddenly, a humble pupil of Jesus Christ. His conversion was remarkable beyond measure. One should ponder this question times without number. There is only one solution: Paul saw the glory of Jesus Christ in the face of Stephen, the dying saint and martyr.

Jesus transformed Stephen. Stephen transformed Paul, Paul transformed multitudes. This is the true "apostolic succession," and it sets forth a fundamental principle, at the very beginning of all worthy Christian pedagogy.

Now let us see, a little more definitely, how Jesus, in His teaching, sought thus to bring to pass the full and free-functioning personality.

It was chiefly an affair of qualities and virtues, was it not? Well, at the very beginning of His Sermon on the Mount, Jesus uttered the Beatitudes, and His disciples listened eagerly as He taught them. He pronounced the blessings of God upon the poor in spirit, the meek, the merciful, the pure in heart and the peace-makers. He seemed to call attention solely to the negative virtues. But He by no means stops there. He goes on to call down the blessing of God upon those who "hunger and thirst after righteousness," and that implies a desperate struggle of will-energy. And then He calls attention to another matter of importance: "Blessed are they that are persecuted," and follows it with a dynamic injunction, which is the dramatic climax of the

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entire dramatic educational discipline and appeal. It is a direct and arousing challenge: "Blessed are ye, when men shall persecute you and revile you, and say all manner of evil against you falsely—for my sake. Rejoice and be exceeding glad, for so persecuted they the prophets (the fathers and heroes and martyrs) which were before you."

Lowliness and meekness and mercifulness and purity of spirit; yes, but also fortitude and valiancy and strength of spirit in the face of persecution—these are the sovereign virtues of the well-established and divinely-directed soul.

This marked the initial principle in the process of Jesus' teaching. He never departed from it. His purpose was to establish a unified personality, and His delineation of the virtues and graces of the Christian life was in perfect harmony with it. All of His teachings display, in their inter-relations, a perfect portraiture. Christ's man is pure in heart, in thought, in word and in deed. He is loyal and true-hearted. He has the faith that removes mountains, the hope that is an anchor to the soul, both sure and steadfast, the love that never faileth. He is thoughtful, reverent and compassionate. He exercises constantly the qualities of sympathy with and service of others, and readiness to sacrifice himself for their welfare. He is an advocate of peace, a champion of right and justice. Every one of these qualities of the Ideal Person is definitely set forth, and nearly all of them are enforced by parables, comparisons, or brief illustrations in the interpretations of the Great Teacher.

The most of these characteristics, however, involve two elements; the self, struggling toward completion, and also the fellow-man, the group, the State, and even the whole world. So we pass naturally to the third outstanding purpose in Christ's teaching: He sought to educate and empower His disciples for *Sacrificial Service of Others*, and of Society in general. He educated for a divine fellowship. He educated also for the most complete human relationships.

Compare, in this regard, the highest secular teaching with the teaching of Jesus. Jesus looked toward the completion

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of the Person and of the State. The two most famous philosophers of whom history speaks, Plato and Aristotle, devote much of their thought and constructive genius to the description, in one case of the Ideal State, and in the other of the Ideal Man.

Plato's State is designed to be a Utopia, yet it is a vague and visionary portraiture; while its tolerance of weaknesses and corruptions, especially of infanticide and slavery, condemn it utterly in the view of any thoughtful modern mind. Plato's State is really absolutistic, not democratic.

Aristotle's Ideal Man fares little better. He is a marble statue, not a living and breathing mortal. He is dominated by duty, not by love. His form and features are "icily regular," but no spirit of love or joy or tenderness is present here. The qualities of self-assertion or display (*megalopsychia*) are "insisted upon as integral elements of the ideal character." These qualities counsel self-centeredness.

How utterly different are the teachings of our Lord! Jesus was no politician; He meddled not at all with the affairs of State. He was not a capitalist nor an industrialist nor a communist nor a labor leader, nor any kind of a social agitator; but He was a democrat, the Great Democrat of all time. He taught the principles of freedom more fully, and even more radically, than those who have not pondered His teachings profoundly seem ever to realize. However, in relation to the State He taught obedience, loyalty and submission to constituted authority. His views were at the opposite extreme from those of the crazy rebel or wild fanatic. He believed that affairs of State and matters of spiritual import had different and distinct fields of immediate operation. For both He gave commands to His disciples: "Render unto Caesar the things that are Caesar's" (that is a definite command, though not always so understood), "and render unto God the things that are God's—"

Nevertheless, Jesus looked forward to the day when all State affairs and all so-called "secular" concerns would be interpenetrated and controlled by spiritual agencies, and the whole round world would "know that Thou hast sent me."

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In the realms of social life and duty Jesus was very definitely a teacher and prophet. As strongly as He emphasized the ideal of a perfect Personality did He insist upon the ideal of a perfect Social Order.

In the credentials of His Messiahship which He sent to John the Baptist, He revealed the value of a social Gospel. On the critical occasion when He preached His first sermon in His home town of Nazareth in Galilee, He took as His text an Old Testament message of social service, and declared: "This day is this Scripture fulfilled in your ears." In His instructions to the twelve and to the seventy as He sent them forth on their sacrificial mission, He stressed the importance of social ministry. The Sermon on the Mount has definite illustrations of the worth of social sympathy and action. In one of His discourses, on the eve of His crucifixion, He describes in vivid and awakening terms the final estate of the wicked and the righteous; and the benedictions of His grace are bestowed upon those who stand on the right hand of God in the last judgment, because they have toiled ceaselessly in the interests of the poor, the sick, the famine-stricken and the prisoners.

If Jesus were to come into the midst of the complexities of our modern life He would certainly visit our hospitals and sanitariums, our asylums for the feeble-minded and the insane, our prisons, our social centres, our Relief Stations and our Homes for Incurables before He would enter the portals of our magnificent suburban churches or the pompous cathedrals in our metropolitan centers.

Jesus always had a crowd around Him, and He ministered to the needs of the group. He did not teach His disciples to be social reformers but He did, most assuredly, teach them to be social regenerators. The seed of the Gospel is transforming and revolutionary; it produces fruits of righteousness.

Jesus Christ instituted an educational as well as an evangelistic ministry. His "Training of the Twelve," which occupied so large a part of His life on earth, was essentially an educational process. Out of it has grown nineteen cen-

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turies of Christian evangelism, and the training of a vast multitude of Christian leaders and Christian teachers.

It is refreshing and encouraging to every intelligent Christian who is also, as he should be, an educator and teacher of some sort, in one or another relationship, to observe that the three great purposes of Jesus Christ—to bring men into perfect fellowship with God, to develop to the highest degree the Christian Personality, and to secure victorious adjustment to the group and to Society in general, are the dominant goals in the work of Christian religious education in our day.

THE METHODS OF JESUS THE EDUCATOR

Jesus was the teacher of the crowd as well as of the Twelve. "The common people heard Him gladly"; that is a very significant statement. Why did the common people hear Him gladly? Because He had a divine interest in their welfare; because He knew their needs and helped and comforted them in their failures and handicaps; and because He spoke in the plain and simple language which they understood. In all of His teaching Jesus practised the method of *personal contacts and conversations*. This was the direct and vital method. It introduced the Saviour of Men into the area of need and strife and infinite perplexity. He was well armed for the distressing situation. He established innumerable human contacts. He engaged in innumerable conversations. Thus He was able to meet and satisfy every human need.

He met and conversed with Pharisees and Sadducees; Greeks and Herodians; men, women and children; priests and beggars; the wise and the ignorant; the sick and the strong in health; publicans and sinners; soldiers and working people; Jews and Gentiles; the righteous and the criminal. The music of the Gospel and the soundness of its teachings rang full and clear in every utterance of His lips. He taught men how to live. His method, in the matter of personal relationships, was that of direct concern for every individual need. In other words, it was practical and personal.

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More than this, and more fundamentally important, is the fact that Jesus' methods were the offspring of vital and elemental principles. He taught the doctrines of the sovereignty and the Fatherly care of God, the possibility of an intimate fellowship with God, and the establishment of the Kingdom of God in the hearts and souls of redeemed men and women, here upon earth.

These teachings, and the lofty purposes which animated these teachings, and which we have already considered, laid a tremendous emphasis upon the worth of the individual soul, and upon the divine dignity of the redeemed soul. So the matter of practical and personal concern for individual need became, very naturally, the Master's chief method of teaching and training.

Again, and following logically from what has just been said, Jesus not only employed methods that were practical and personal, but also those that were *authoritative*. These challenged the Reason as well as the heart. They may be called didactic, deductive and even dogmatic. Jesus spoke with Divine authority. He stated profound and axiomatic truths. He set forth broad elemental principles.

The entire edifice of Christian education is based upon those principles, and has grown to greatness upon that foundation. What are these principles which bear the seal and superscription of Christ's teaching? They may be recorded somewhat as follows:

There is One God, and only One.

God is Personal.

The One Personal God is Creator, Preserver, Father, Redeemer and Friend.

God loves every child of His creation and His care.

Man may discover God, and hold fellowship with Him.

Fellowship with God means the attainment of righteous character, the ultimate aim of human striving.

Sin destroys the possibility of fellowship with God.

God overcomes the power of sin through the giving of Himself, in the person of His Son, as an atoning sacrifice.

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Thus God reconciles man to Himself, re-establishes fellowship with Him, and makes possible the attainment of righteous character.

The means to these ends are repentance, faith and an obedience born of repentance and faith.

The soul of man is immortal, and its destiny is determined by its fellowship with God, or by its alienation from Him.

The righteous character of the redeemed man expresses itself in a growing fellowship with God, in loving and understanding sympathy for others, and in sacrificial service in their behalf.

The Holy Spirit moves in the soul of the redeemed man, comforting him, strengthening him, enlightening him, and guiding him into all the truth.

These are some of the principles that Jesus laid down in His teaching, categorically and with supreme authority. They may be called, rather loosely, a system of divine dogmatics, but they are implicitly more than that. Throughout these teachings runs like a golden cord the unifying and coordinating idea of the Kingdom of God, or the Kingdom of Heaven, which is a Kingdom of Souls, and therefore a Kingdom of values.

Jesus did not obscure His teaching by dictating many formal laws or by multiplying petty rules and behavior maxims. That was the Mosaic method, no doubt necessary in its time. Jesus enunciated broad and enduring principles, instinct with life and truth. These have enlisted the most profound attention and study of Christian teachers and Christian educational leaders, for nineteen hundred years. The living fire still abides in their syllables; the glory of truth still shines in their inspired words.

We may consider two other methods that Jesus employed in His teaching.

One of these was the time-honored method of *question and answer*; the Socratic method. It is often said nowadays that real education does not fill a man up but draws a man

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out. That certainly is the true meaning of the word, according to its derivation. Jesus drew men out, gained their attention by pointed questioning, set them thinking, and frequently led them, by due process of thought, to answer their own difficulties and solve their own problems. He encouraged people to ask questions.

A fourth method which Jesus used was that of *testing truths and values by their results*; the pragmatic method applied in the realm of spiritual reality, "By their fruits ye shall know them." A good tree exemplifies its goodness by bringing forth good fruit. Jesus was ever looking toward results. Perfect obedience to the Divine will issues in perfect conduct and in satisfying spiritual achievement. Not lip service but a right attitude of mind and heart are the keys to spiritual conquest; therefore we should discipline our souls toward the fuller understanding of the Word and will of God, and the nobler performance of His purposes. "Not he that sayeth unto me, 'Lord! Lord!' but he that doeth the will of my Father, shall know the teaching."

Thus we have spoken briefly of the Great teacher—of His Credentials, His Attitude toward His pupils, His Aims and Purposes and His Methods.

We must build a society based upon the living principles of Christ. The teacher of religious education must himself take the pathway of true discipleship! With the truth of the Holy Scriptures as Outer Guide and the Holy Spirit of Truth as Inner Guide the teacher and his pupils must follow Him! His garments smell of myrrh and aloes from the ivory palaces, where the saints in glory are made glad. His voice is rarest music! His words are wisdom. His message is truth. His spirit is love. "In Him are hid all treasures of wisdom and knowledge." It is the high privilege of every worker in the realm of Christian religious education to march forward under the banner of the greatest of teachers, and to instruct his pupils under the Divine aegis of His guidance.

Notices of Recent Books

BY THE EDITOR

COOPERATION OR COERCION. By L. P. Jacks. New York. E. P. Dutton & Co., Inc. \$2.00.

The most sinister fact in connection with our modern civilization in its international relationships is the ease with which some nations violate their solemn pledges and compacts. Promises and contracts go for naught. Debts of honor are calmly repudiated, and a nation becomes a defaulter even in the matter of interest payments, as in the case of England in its obligations, now involving billions of dollars, to the United States.

Secretaary Hull finds it necessary to remind the Nazis that the Kellogg Pact is still in force, but what does that matter to the Nazis in their fanatical "Will to Power"? There can be no enduring peace without honesty, honor and morality; but the law of the jungle seems to prevail in most parts of Europe today. The history of the League of Nations is a sad story of repudiations, eliminations, evasions and defiances.

Dr. Jacks still believes that a league of nations is desirable and is workable; but not under such conditions and methods as have heretofore prevailed in its councils and utterances. The heart of the present book is that a league of nations must be motivated by the genius of fellowship and mutual understanding, which are co-operative, rather than by coercion. It must abandon all action by force, all war-like threats, and all efforts to compel member groups, and groups outside its membership, by means of stringent penalties pronounced upon troublesome sovereign states. The present League is a political organization concocted by minds politically trained. Two great League experiments, undertaken in the case of Japan and Italy respectively, failed lamentably because they involved coercive measures which proud nations were quite unwilling to consider.

Dr. Jacks suggests cooperation as a wise alternative to dictation and coercion. His league, the League of Nations which he hopes and believes will come to pass, will be a league of Comradeship. It will depend simply and solely upon the good faith of the member nations. Such a type of league, together with its characteristics, objectives and working methods, he proceeds to describe.

We greatly admire Dr. Jacks' spirit and attitude and we agree that such a league would be a vast improvement on the old League, with its enormous mistakes and its palpable failures. Nevertheless we cannot forbear to return to our first postulate. If nations cannot be trusted to keep good faith, of what substantial value is their so-called "Good Faith."

RELIGION IN CENTRAL AMERICA. By Kenneth G. Grubb. London. World Dominion Press. 5s.

This is the latest volume in the "Survey Series" which is being published periodically by the World Dominion Press. The motivating idea of the series is to describe the present-day situation in the various countries of the world, with special reference to the status and outlook of the Christian churches, and the progress of the Kingdom of God. Already twenty-six different countries have been thus described in as many volumes. The series thus constitutes a most valuable compendium of information, and the books as a whole should form a part of the library of every well-informed religious leader.

Two thousand years ago the Mayas created a remarkable civilization in Guatemala, in the Yucatan Peninsula, and in what is now British Honduras. Ruins of its temples, palaces, pyramids, observatories, courts and public buildings still remain. The extinction of that proud and ambitious civilization was due in part to epidemics, earthquakes, wars, exhaustion of the soil and climatic changes, but chiefly to national decadence, and human failure in society itself. After eight centuries of gradual disintegration and decay there came a period of reconstruction and cultural development under the leadership of the Teltec chieftain, Kukulcan. This was a genuine renaissance, resulting in the revival of architectural, artistic and scientific achievements which still win the wonder of archaeologists and historians. It has been said that "in their sculptures the Mayas reveal a knowledge of perspective probably superior to that of any contemporary people." In astronomy and other sciences amazing progress was made. These people were religious, as well as artistic and scientific. Every

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city had its temples, and some of the ceremonies are said to have borne a distant resemblance to the rites of the Christian Church.

It is of this people and of these lands that Mr. Grubb writes: but he employs the service of his facile pen chiefly in a vivid delineation of the religious conditions, in all their varying phases, which pertain to the present situation in the half dozen countries which constitute Central America. He outlines the effects of fanaticism and ignorance, the conflicts between Church and State, the frequent revolts against the severe dominance of the Roman Church, the influence of the anti-clerical laws, and the results of radical revolutions.

More than this, the author indicates quite in detail the many efforts that have been undertaken, and that are being carried forward to-day, for the evangelization, education and spiritualization of these Roman Catholic countries. His entire treatment is informative and instructive. Thirty pages are given to appendices, in which there is a careful elaboration of facts and statistics. These impart to the book, and convey to the reader, a character of fulness and completeness, which is highly gratifying. In the Foreword, the Survey Editor, Mr. McLeish, expresses indebtedness to Dr. Detweiler, of the American Baptist Home Mission Society, and to other missionary experts, for their valuable assistance. One cannot read the book without feeling a new interest in the fascinating lands and peoples of whom the author writes.

THE RESURRECTION OF THE HUMAN BODY. By Norman H. Camp. Chicago. Bible Institute Colportage Association. \$0.75.

There is really nothing new in this little treatise; but the old-time intuitions and arguments and New Testament inspirations are enforced, and glow with light as Mr. Camp sets them forth. Especially noble and helpful is the discussion of the question; What does the Resurrection of Christ signify?

A distinguished scholar and Christian leader, who is currently denounced by some ultra-conservatives as a Modernist, said to the reviewer, a while ago: "I believe firmly in the bodily resurrection of Jesus Christ from the dead. More than this, I do not see how anyone can be called a Christian who does not so believe!"

Such books as this of Mr. Camp, keen and devout and stimulating, do great good.

FIVE MINUTES TO TWELVE. By Adolf Keller, D.D., LL.D. Nashville. Cokesbury Press. \$1.00.

It is generally agreed that the two World Conferences of 1937, the one at Oxford on Life and Work, and the one at Edinburgh on Faith and Order, were the most significant and representative assemblies of Christian leaders since the days of the Apostles. They were certainly gatherings of vast import and of real promise for the future of the Church of Christ amongst the nations of the earth. In this little volume Dr. Keller makes a spiritual interpretation of the two Conferences, eliminating theological discussions and entirely avoiding controversial questions. He believes profoundly that the gatherings were "a great spiritual experience of God's Presence," and as well an occasion of deep humility, heart-searching, and fervent desire for a renewal of consecration and of sacrificial service on the part of Christians and Christian churches of every name and order, in every land. The vast wealth of thought and suggestion that was outpoured during the epoch-making days of the Conferences, together with new understandings, new and blessed fellowships, and new-found sympathies that defied all narrow sectarian limits, will prove to be glorious incentives to cooperative undertakings in the name of our Lord in the years that lie ahead.

Dr. Keller does not omit to call attention to the serious perils, alike to Christian faith and to church activity, that lie in the unreligious and antireligious threats of governments and peoples. He realizes acutely the suffering of multitudes of godly people, and the crucial dangers that exist in countries where "the evangelical churches are fighting for their very lives." He recognizes also the "diseases" which afflict many churches today. The Conferences were a flashing and Divine light on a black background. Nevertheless he believes, and rejoices in the belief, that the tide of soul-stirring and dynamic spiritual experiences expressed in the marvellous spirit of faith and prayer and Christian communion, will surely sweep onward and outward, and into thousands of churches and millions of human lives. The nearer we come to Christ the better able we are to build His Church; and against that Church the forces of hell cannot prevail.

The attitude of the author is shown in the title of his book. The time of a supreme conflict draws very near. It is "five minutes to twelve!" If our human and Christian relations are not really baptized in the Holy Spirit; if we fail to substitute ecumenical fellowship for denominational fellowship, we will deny the

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Holy Spirit. "The forces of evil unite the world over." It is a battle between Christ and anti-Christ. Woe to those who prefer their own private warfare to the decisive battle for and against the Cause of Christ."

A CONSERVATIVE INTRODUCTION TO THE NEW TESTAMENT. By Samuel A. Cartledge, Ph.D. Grand Rapids. Zondervan Publishing House. \$1.50.

The author is professor of New Testament Literature and Exegesis in the Columbia Theological Seminary in Decatur, Georgia.

Southerners have always been listed as conservatives. This is true both in political and in social life, and also in religious opinion. So far as we have knowledge, no religious or theological work with a liberalistic or radical bias has ever been written by a Southern scholar. They are renowned for their orthodoxy and the present work is no exception to the rule, as its title boldly indicates. This is probably all to the good, though vigorous discussion, acute differences in the point of view, and the friction of mind on mind, usually issue finally in productive results.

It is the author's intention to assist in making the New Testament, a wonderful ancient Oriental book, a volume of vital importance for the twentieth century reader. He succeeds in this difficult task. He is no obscurantist or "fighting Fundamentalist." He gives in a plain and convincing way, the evidence that supports his conclusions. He is anxious also that the reader shall be a commonsense critic, and not a blind follower, in his consideration of the evidence presented, and that he shall come to his own independent conclusions.

After a general introduction, in which the principles of interpretation and the methods of transmission of the Greek text are explained, and attention is given to the Canon and language of the New Testament, Dr. Cartledge proceeds to his specific task, addressing himself first of all to the Synoptic Problem. In turn he examines the synoptic Gospels and the Acts of the Apostles, the Epistles and the Book of Revelation, giving careful instruction in the usual matters of authorship, date and purpose; and adding in the form of appendices a full chronology, and brief discussions of the two vital subjects of the Miraculous in the New Testament and the Inspiration of the Bible. The style is everywhere direct and easily understandable. The book should be particularly useful to students, to working pastors and to alert-minded laymen.

THE NEW TESTAMENT: A TRANSLATION IN THE LANGUAGE OF THE PEOPLE. By Charles B. Williams. Boston. Bruce Humphries, Inc. \$2.00.

During the last forty years there have been many "new" translations of the New Testament, beginning, if we mistake not, with that of Professor Richard G. Moulton. It would take too long to enumerate those that have been made in the intervening years. Here is the latest effort. Dr. Williams is a Greek scholar of eminence, an excellent judge of literary values, and a Christian educator. He has done a fine piece of work, which should possess a permanent value to all conscientious students of the sacred Scriptures.

It would be impossible, within the space at our command, to evaluate this translation in any meticulous fashion. Suffice it to say that we have been reading various passages, some of them quite lengthy, and we have received new light on every one of them, through such reading. This translation should be placed side by side with those of Moffatt and Goodspeed. It is written in the good Anglo-Saxon style of English. It is illuminating, yet plain and forthright in its interpretations. It is one of the few books that we wish to keep on our special shelf, near at hand, for frequent consultation.

A VIRTUOUS WOMAN. By Rev. Oscar Lowry, Grand Rapids. Zondervan Publishing House. \$1.00.

The author is dealing with a delicate question, and he approaches it delicately—but also with strength and tactfulness and practical wisdom. He maintains that the sexual instinct is God-implanted, and that the purpose of wedlock is divine. In other words Mr. Lowry is a thoughtful and well-balanced Christian believer. On the other hand, he is fully aware of the degeneracies and disasters that follow in the wake of ignorance or abuse of normal sex relationships. All the world, with the exception of a multitude of rather prudish, over-modest and self-conscious Christian saints, talk quite freely about these matters. For ourselves, we believe heartily in

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competent and judicious instruction of young people in these important concerns, by parents and teachers.

For this reason we welcome such a book as this. Especially do we endorse the chapters on "Safeguarding the Daughter's Virtue" and on "Safeguarding the Son's Chastity." They contain straight talk and wholesome counsel on tremendously important topics. The sex instinct is one of the four elemental instincts. It is universal, persistent, dominant. Sigmund Freud interprets all of human experience on its basis. The Christian believer and scholar does not so interpret it, but he has a Christ-governed interpretation to which Christian people should attend. The ministers of Jesus Christ have a duty, which they avoid at their peril, in relation to this matter.

We wish most sincerely, and this is not a word from the lips only, but also from the heart, that this temperate and wholesome statement of Mr. Lowry could be in the hands of every alert and devoted minister of Christ, from Maine to California, and at all way-stations on the route.

THE ROMANCE OF THE FUTURE. By C. Gordon Brownville, D.D. New York. Fleming H. Revell Company. \$1.00.

We confess to a feeling of great weariness in face of the multitude of books of sermons that have issued from the press in recent years. For the most part they are ephemeral, shallow and deadly uninteresting, although a publisher of religious books told this reviewer not long ago that "they sell well," in spite of their literary insignificance.

But here is a book that ought to be read and pondered. It is true that it embodies a series of sermons, or "mid-week addresses," but it is much more than a cursory collocation of week-night addresses. It is a group of powerful spiritual messages on a subject of perennial interest to every Christian believer, namely, the Second Coming of Christ.

Dr. Brownville has already had quite a remarkable career. Trained as a lawyer, he appeared in the courts in several noteworthy cases. Then he cut loose from his legal relations and decided to give his life wholly to the ministry of the Gospel. After pursuing a full course of study at the Eastern Baptist Seminary, he entered into active Christian service, and after a few years became the pastor of the Tremont Temple Baptist Church, one of the outstanding pulpits of the denomination. He combines a careful and discriminating sense of values and accuracy of judgment, with a powerful evangelistic emphasis. These characteristics are apparent in the present volume.

We believe in the Second Coming of Christ. But we certainly do not believe, as some rather fanatical preachers seem to do, that this doctrine is the essential and central principle of the Christian faith. By no means! Nor do we think that Dr. Brownville would agree with such an extreme attitude. This doctrine is very important, but it is not primary.

After pointing out his course of procedure the author outlines the premillennial view in its relationship to the church, the nations, the Jews, the Saved and the Unsaved, and to the Thousand Years and After.

Although his general attitude and his interpretations of Scripture are consonant with those of the premillennial group, the author avoids the pessimistic aloofness, in reference to pressing world-problems, that appears in the writings of Dr. I. H. Haldeman and other members of this school. We do not agree with all of Dr. Brownville's positions, but we admire his valiant spirit and his quiet, clean-cut utterance of his sincere and passionate convictions. It may be added that Dr. Brownville writes in a style that is crystal clear. We hope to welcome more books from his pen.

THE CREED OF AN IDEALIST. By Rev. Edward McCrady, D.D. Grand Rapids. Wm. B. Eerdmans Publishing Co. \$1.00.

Starting with the concept of Consciousness as the ground or "ultimate condition" of all things, and proceeding thence to the identification of Thought and Being, Dr. McCrady goes on quite logically to show that Nature is a manifestation of mind. Since matter is a product of mind, the universe is the product of the universal mind, and manifests that mind. So the dominant theological principles are simply an outgrowth of these primary axioms. The author applies his idealistic scheme of things to such doctrines as those of the Incarnation, the Virgin Birth, the Holy Spirit, the Trinity, the Person of Christ, and Salvation through Christ. He then traces the self-revelation of God in human history, reaching the conclusion foreshadowed in the earlier portion of the book, that the entire cosmic process is the progressive unfolding or revelation of the Almighty purpose of the Divine Author.

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INTERNAL EVIDENCE OF INSPIRATION. By Harry Rimmer, D.D., Sc.D.
Grand Rapids. Wm. B. Eerdmans' Publishing Co. \$2.00.

Dr. Rimmer bases his argument upon the proposition that "every book of the Bible contains proof of its own inspiration." It is necessary that each book should be able to establish and maintain its authenticity and authority as inspired literature. After unfolding quite at length the implications involved in this point of view, the author proceeds to show that the entire canon of the Old and New Testaments consists of Scriptures which are supernatural in their origin and Divine in their content. Then, in a chapter of more than thirty pages, he indicates the need for a revelation such as human reason could not produce. The Bible is such a revelation.

Although this book of Dr. Rimmer, and the recent volume by Dr. Champion cover the same ground from practically the same point of view, there is here no such careful definition of terms as Dr. Champion insists upon. The statement of the difference between revelation and inspiration is an example. Throughout his discussion Dr. Rimmer is exceedingly rhetorical while Dr. Champion is exact and scientific. Both evince, however, a spirit of reverent devotion, a zeal for truth and a knowledge of the content and Divine worthfulness of Holy Scriptures, which win our high regard.

In analyzing the claims of the prophets and of the apostles, the testimony of Jesus Christ, and the voice of prophecy and its fulfilment, Dr. Rimmer keeps ever in mind the witness of the Bible to its own inspired character; and he closes with the impressive words: "The Book that men call the Bible is the infallible, inspired Word of God, a safe guide for our conduct and a sure highway to life everlasting." But we cannot help wishing that Dr. Rimmer had defined and differentiated, in a precise way, such words as inspired, authoritative and infallible.

WHO IS THE HOLY SPIRIT? By Henry W. Frost. New York. Fleming
H. Revell Company. \$1.25.

A small book on a great theme; *multum in parvo*. We do not quite agree with the author when, in his foreword, he says that "the Holy Spirit is the neglected, if not the forgotten, person of the Holy Trinity." That statement may have been entirely correct a quarter of a century ago, when there was a lamentable and alarming lack of books on this sacred subject. But during the intervening period, and especially within the last ten or fifteen years, a large number of books on the Person and Work of the Spirit have been published; while the subject has also been made the topic of discussion, interpretation and meditation at numberless summer assemblies, Sunday school institutes and gatherings of young people, all over our land and in other lands. However, it is good to have this book, in addition to the writings of many other authors, for it is evangelical, strong, well-analyzed; and it is bound to be spiritually helpful and awakening. It is remarkable how easily and how beautifully Dr. Frost has covered the sublime essentials. The chapters on "The Spirit's Personality" and "The Spirit's Empowering" are particularly stimulating.

THE NEW TESTAMENT WORLD. By H. E. Dana. Nashville. Broadman
Press. \$2.00.

This is the third and revised edition of a singularly illuminating and helpful work. The author, for twenty years professor of New Testament Interpretation in the South-western Baptist Seminary, Texas, has recently been elected President of the Kansas City Seminary. He may well be called a Higher Critic, for his book bears every evidence of careful and thoroughly historical research. He is, however, profoundly evangelical in faith and outlook. Indeed, the introduction is an apologia for the historical approach to the New Testament on the part of the evangelical Christian scholar. Professor Dana proves his contention and justifies his right to speak.

After sketching the environment of the New Testament, he divides his book into two almost exactly even parts. In the first of these he describes Judaism; its land, its origin and development, its condition under Roman dominion, its religion, and the state of its society. The second part considers the broader and richer field of Hellenism in four major relationships, comprising the Roman world and its government, Greek life and culture, the Graeco-Roman Society, and the Graeco-Oriental religion.

So many matters of significant importance are brought under review in this admirable work that it is impossible even to mention them here in detail. It may be said, however, that the description of the influence of the Hellenistic leaven in its impact upon Jewish life in Palestine; the forms and characteristics of the Messianic Hope; the delineation of family and social conditions amongst the Palestinian Jews; religion in the Roman world; the various aspects and influences of Greek philosophy;

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the economic, commercial and industrial enterprises in Graeco-Roman society; and the forms of religious faith and worship amongst the peoples, are a few of the many topics of interest that are set forth in informative yet succinct fashion. The whole book is replete with instructive historical material, all of which should be of peculiar worth and guidance to every wide-awake Christian student who is anxious to know more about the circumstances and surroundings of the people of New Testament times. He may gain this knowledge through the teaching of such a learned and judicious evangelical scholar as Professor Dana has shown himself to be.

IT IS HARD TO BE A CHRISTIAN. By Samuel Marinus Zwemer. London. Morgan and Scott, Ltd. 3s. 6d.

Dr. Zwemer is not only a well-known Christian leader, and a professor in Princeton Theological Seminary, but also a writer of rare charm on matters of practical and intimate concern in the spiritual life. Here he deals with the great affairs of conscience, character, conduct and Christian service. It is designed to help those who find difficulties in their way as they seek to follow the Christian path. Every chapter is a challenge to faith and heroism. The author uses simple words and utters homely thoughts; but his words are winged with the spirit of life and energy, and his thoughts promote courage and high resolve in the hearts of those who read. Dr. Zwemer sets the Cross of Christ in the midst of these encouraging meditations and its glory consecrates every message. This is an ideal book for the anxious ones, for those who feel that they are failing in life's battle, and for all who need a helping hand.

THE CRUCIBLE OF CALVARY. By Harry Rimmer. Grand Rapids. Wm. B. Eerdmans Publishing Co. \$1.00.

There are some sermons that "stick" in the mind of the hearer, and are never forgotten. We heard such a sermon preached nearly fifty years ago. The text was the passage: "And sitting down they watched him there." The speaker drew vivid pictures of the chief characters who stood about the Cross. That sermon has had a controlling influence in the life of one hearer at least, for nearly half a century.

In the presentation which Dr. Rimmer makes, he follows a somewhat similar plan. He selects seven outstanding figures amongst those who were gathered together at Calvary, and subjects each of their personalities to the "test of the crucible." Judas, Peter, Pilate, Caiaphas, Joseph of Arimathea, Mary, the mother of Christ, were six of the seven; and then, after reviewing briefly the character-issues in the case of each of these, the author devotes his closing chapter to a beautiful portraiture of Him who hung upon the Cross, "Christ the Lamb."

Dr. Rimmer has given us a series of keen and provocative studies, with a natural and moving climax or culmination. The inspirations of this book will linger long in the hearts of its readers.

JEWISH CHRISTIANITY. By H. E. Dana. New Orleans. Bible Institute Memorial Press. \$1.50.

Professor Dana finds that altogether too little attention has been paid to the subject of Jewish Christianity during the first century. Usually it has been treated as a mere prelude to the establishment of the Christian faith in the Gentile world. The first twelve chapters of Acts have been the chief source of study. The present author seeks to remedy this defect, and his book is an able and scholarly effort in this direction. Beside the twelve chapters just mentioned he makes the Epistles of James, of First and Second Peter, and of Jude, and the Book of Hebrews, the basis of his research and discussion. He comes to the conclusion, amply implemented and confirmed in these chapters, that the early years of Christianity, when the membership of the churches was chiefly Jewish, constitute a great historical period, which witnessed "a distinct and foundational development."

The book falls into two major divisions, devoted respectively to a consideration of Palestinian Jewish Christianity and Hellenic Jewish Christianity. Under the first of these the question of the Galilean disciples is discussed. The existence of Galilean churches with a distinct community life, and composed of individuals with a definite personal life and attitude, the author considers to be reasonably certain, for Galilee was the scene of a rich Christian heritage and the oral fountain-head of the first three Gospels. It must be granted, however, that the direct evidence of the existence of a group of Galilean churches is scanty, and the fact itself problematical. The author makes out a stronger case for the existence of Jewish Christian churches in

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Judea, and outside of Jerusalem, and the inferential evidence is clearer. There is clear testimony to the fact that the dynamic of the Holy Spirit produced both an evangelistic revival and a stewardship revival; and also that persecution, besides provoking the Dispersion, produced as well in the Judean disciples a quickened faith and zeal, and the furtherance of Gospelizing agencies.

The second division of the book deals with Hellenic Jewish Christianity, especially in relation to the synagogues and to the Dispersion. It was in the synagogues that propaganda usually began. Paul built his missionary work around the synagogues. In common with other students of the subject the author emphasizes the fact that the Jewish Dispersion furnished the most fruitful soil for the planting of Jewish Christian churches in "the regions beyond," while it also became a means of approach to the Gentile world. The separation of these Hellenistic Jewish groups from the motherland made their minds and hearts more receptive to the radical message of the Gospel.

The author devotes his closing chapter to a consideration of the widening breach between Christianity and Judaism, and in this connection gives a vivid analysis and exposition of the Epistle to the Hebrews, which he describes as "one of the towering peaks of redemptive revelation." This volume by Professor Dana is in a high degree enlightening and impressive, and it constitutes a valuable contribution to the historical literature of early Christianity.

RECOVERIES IN RELIGION. By Ralph W. Sockman. Nashville. Cokesbury Press.

The substance of these chapters consists of the Quillian Lectures delivered by Dr. Sockman at Emory University, together with material drawn from addresses given elsewhere before ministers and students of theology. There is no baulking of the issues suggested by the title. World recovery is needed now as never before; and this author maintains that the chief need lies in the spiritual realm. There must be a recovery of leadership and authority. This involves the authority of the Bible, of the church, and above all of Jesus Christ our Lord, whose Divine words and wisdom shall abide "even unto the end of the ages." Again, there must be a recovery of that balance which has been temporarily lost; as, for instance, between souls and systems, between the life of comfort and the life of challenge, and between local loyalty and the sweep of world visions and world responsibilities.

It was Dr. L. P. Jacks who many years ago wrote a little book called, *The Lost Radiance of the Christian Religion*. It was a pathetic yet exquisite appeal. Dr. Sockman makes a similar appeal, but a more arousing one, in the section he devotes to "The Recovery of Radiance." Then he goes on to speak of the need for the recovery of power, and, lastly, for the recovery of preaching as a divine and prophetic calling.

This book is a real message to men of the hour, and it carries inspiration in its every accent.

YOUTH MARCHES. By Daniel A. Poling. \$1.00.

YOUTH'S RETURN TO FAITH. By Norman Wade Cox. \$1.50. Both published by the Judson Press, Philadelphia.

Everywhere the thoughts of men are turning toward the needs and possibilities of modern youth. In the far lands millions of boys and young men are being trained for war and slaughter. Dictators depend upon the training of youth for the retention of their power and the dissemination of their political and social theories. The churches of Christendom must depudiate their own sluggishness, and with united forces undertake the reestablishment of the authority of Christ, if they are to secure the victory of the Cross and the triumph of a spiritual world order. To this end the enlistment of armies of Christian youth is absolutely essential. What now are the signs of the times in the realm of Christian youth activity and consecration?

Both of these authors seek to answer this crucial question of the hour. They are well qualified to analyze the situation and suggest the answer. Both Dr. Poling and Dr. Cox are Baptist ministers. Dr. Poling is pastor of Grace Baptist Temple in Philadelphia, and Dr. Cox of the Fifth Avenue Baptist Church in Huntington, West Virginia. They have both had large experience in the leadership of young people's groups, and are intensely interested in young people's problems. It is heartening to know that, with their practical wisdom and long years of intimate knowledge and experience, they both maintain an attitude of courage, high hopefulness, and sustained enthusiasm for the fine spirit and noble promise that characterizes present-day Christian youth movements. It is impossible to reproduce the stimulating and energizing impulses that the cogent chapters of these books reveal. Perhaps, however, we

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may condense and paraphrase their rather elaborate content in the following short summary:

A great recovery from present-day evils and corruptions and confusions is inevitable, and it must be a moral and spiritual recovery. It is the privilege of youth to lead the world into this great and permanent recovery, and to bring America and the world into the ways of peace and righteousness.

In this glorious enterprise youth must substitute the supreme virtues of faith and love, in the very heart of the world's life, for the destructive forces of selfishness and hatred. Youth must be true to the teachings of a pure and passionate patriotism that shall establish the principles of righteousness and godly strength in the midst of our American civilization. Youth must live to win the highest attainments, through honest service in the humblest tasks; must pray and work to abolish war forever from our earth; must seek to achieve the comradeship of all men under the command of Jesus Christ; must unite all Christian agencies in aiding to bring to pass a fuller and richer life for mankind; must exalt the eternal worthfulness of Christian character as the highest possible human good. In order that such goals may be successfully gained, there must be a new and vital regeneration of youth in home and church, a rebuilding of the House of Faith, and a deep-reaching preparation of Christian youth for the spiritual revelation that is soon to come.

At least these few paragraphs embody the total impression made upon the reviewer by the reading of these two admirable books. May they prove to be a gracious benediction to all those who follow the guidance of their pages!

WHAT IS CHRISTIAN FAITH? By William Childs Robinson, Th.D., D.D.
Grand Rapids: Zondervan Publishing House. \$1.00.

The author's own faith is unquestioning and positive. It is good in these days of doubt and disillusion to listen to the voice of one who believes firmly, and whose unwavering faith impels his utterance.

Dr. Robinson sets before us three theses, and defends them with constructive earnestness. In the first place, Christian faith is a God-given certainty. This is "the lost chord in modern thought." The world has lost its anchor in the Word of God. Uncertainties and instabilities have characterized every age of progress, but they are particularly prevalent at the present time, when the very foundations of human society are being shaken, and the safety and strength of the edifice itself seriously threatened. Over against these conditions the author sets the full assurance of faith, based upon the promises of God and inherent in the regenerated consciousness of man. Man is not the "measure of all things," as Nietzsche thought, and many leaders today believe. "God is the only fulcrum on which the lever of certainty can rest." Trust in Him is the final criterion of all certainty in every realm.

In the second place, Christian faith is the Word of God. It is the attitude of consciousness which lies at the basis of the whole psychical and spiritual life. Humanistic conceptions of faith are utterly inadequate. God has given us through Jesus Christ the Holy Spirit, and the Holy Spirit is ever strengthening our faith in God, shedding abroad in our hearts the love of God, and daily empowering us toward lives of righteousness and sacrifice.

In the third place, Abraham is throughout the ages the exemplar of faith; so every person who professes faith should compare his faith with that of the "Father of the faithful" to ascertain whether the quality of his own faith is "pure and undefiled." This seems like an anti-climax. It is true that the author differentiates Jesus as the "object" of faith from Abraham as the "exemplar" of faith; but we fail to see why, in the Christian order, Abraham should be exhibited as the final and supreme guide. Why not Paul? However, we are not learned in theology, so we must leave Dr. Robinson at this point to the mercy of his fellow-theologians.

The spirit of this book is delightful, but we think that the author should give a little more credit than he does to a book that we have recently read with great profit, namely, Principal Nathaniel Micklem's *What Is the Faith?*

THE ART OF PREACHING. By Andrew Watterson Blackwood. New York. The Macmillan Company. \$1.75.

There have been a multitude of books on the subject of preaching. The Yale Lectures on Preaching, in their published form, constitute a bewildering array of volumes, and oceans of advice to preachers by preachers on preaching. Besides these, there are countless other books of similarly sage and serious counsel. A prominent clergyman, looking over a long row of these books in a fellow-minister's library, drew out of the lot Henry Ward Beecher's *Lectures on Preaching*, three series in one

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volume, and John A. Broadus' *Preparation and Delivery of Sermons*, and said: "I would take these if I had the choice, and eliminate all the rest."

However, these lectures of Dr. Blackwood are suggestive and interesting, and doubtless will prove of real helpfulness to many a theological student or youthful pastor. The most of the chapters are prefaced by a striking and appropriate quotation from some famous writer or religious leader. The author holds consistently to his primary purpose of considering preaching as an art, a divine and very sacred art, to which the minister may well devote all the energies of mind and brain, and all the affectionate devotion of his heart.

THE ART OF ILLUSTRATING SERMONS. By Dawson C. Bryan. Nashville. Cokesbury Press. \$2.00.

If the author has omitted anything in this thorough-going treatise, we do not know what it is. This whole matter of the use of illustrations has many aspects. It is, we imagine, a difficult subject to treat with skill and judgment, but the author has succeeded in doing this very thing.

We heard a sermon some time ago that lingers in our memory. In the course of it the restless and vigorous preacher used twenty-eight anecdotes. We counted them. Some were short, and some were too long, and the sermon itself was quite too long. The people, though, seemed quite intrigued by the man's versatility. If we happen to meet that minister soon, we shall recommend to him, courteously but firmly, that he read Dr. Bryan's book. The chapters on the gathering of materials and on the building and composing of illustrations are especially valuable—we had almost said invaluable—not only to the novitiate but also to the seasoned campaigner.

RELIGION AND PUBLIC AFFAIRS. Edited by Harris Franklin Rall. New York. The Macmillan Company.

A volume of noteworthy papers, devoted to the consideration of matters of vital present-day importance. These were prepared in honor of Francis J. McConnell, who has served for a quarter of a century as a bishop of the Methodist Episcopal Church, and for the same period as president of the Methodist Federation for Social Service. The volume is dedicated to him, and the introductory chapter gives an interesting account of his work as student, interpreter and teacher, and especially as a social leader. This chapter also indicates the change that has taken place in the church's attitude toward social affairs during the last four decades.

The subjects treated vary greatly, yet there is harmony amongst them, and a general concept running through them all. This concept is found in the double affirmation that if democracy is to survive in the world it must broaden its scope and deepen its purpose and appeal; and that such extension is impossible without religion. The effective functioning of religion in relation to the progress of the social life, must take social form through the medium of the Church.

These papers are by experts and special investigators, which gives them peculiar point and value. Such subjects as those of Labor, Civil Liberties, Social Security and International Relations are discussed, as well as the more general topics of The World of Ideas, The Public Mind and Social Change. One of the most virile and candid contributions is that of Professor Radhakrishnan, of Oxford University on "East and West," in which he compares the Oriental and Occidental conceptions of life in their differing manifestations.

It is not too much to say that every page has an awakening value. The paper that concludes the series, on "Social Change," emphasizes three fundamental functions of religion which are imperatively needed in the thought of churchmen today. These are the furnishing of a basic faith, the setting forth of moral ideals and insights, and the creation of new men who shall change selfishness to good will, narrowness to breadth of sympathy, and indifference to eager devotion. These ideals will come to realization if they are rooted in a sturdy faith and possess the dynamic of a right inner spirit.

IS JESUS COMING AGAIN? By Wm. B. Riley, M.A., D.D. Grand Rapids. Zondervan Publishing House. \$1.50.

This is the fourth edition of an important work on the Premillennial Advent of Christ, the first edition having appeared some thirty years ago. Dr. Riley is well-known throughout the religious world for his remarkably long and successful pastorate of a great metropolitan church, for his presidency of a large and influential Bible College, for his many contributions, both written and spoken, to the fundamentalist position in current theological thought, and for his widely-acknowledged leadership

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in spiritual activities. He has set forth in these pages, with power and eloquence, the essential principles of the position held by that large group of Christian people who hold the premillennial view.

THE ETERNAL GOSPEL. By Rufus M. Jones. New York. The Macmillan Company. \$2.00.

The Macmillan Company has announced its purpose to publish a series of books, to be called the *Great Issues of Life Series*. Such illustrious Christian leaders as Dean Richard Roberts, Sir Josiah Stamp, Principal H. Wheeler Robinson of Oxford, Dr. P. G. S. Hopwood, Professor Eugene Lyman and Dr. James Moffatt have agreed to write on assigned topics. Practically all of the contributing writers are British scholars, but the General Editor is Dr. Rufus M. Jones of Haverford College; and it is appropriate, both on account of his leadership in the movement and on account of the title and character of this initial volume, that his work should be the first to appear.

All of the great issues of life are glorified by the presence and inspiration of the eternal Gospel. Dr. Jones takes as his mentor and guide in this discussion the words of the Book of Revelation: "I saw an angel flying in mid heaven, having an eternal gospel to proclaim unto them that dwell on the earth," interpreting the passage in the sense used by Joachim of Fiori as "the direct revelation of God to men through the coming and the presence in the world of the Holy Spirit." The author is confident that the supreme creative task of the ages is the building of the Kingdom of God. This cannot be achieved by man alone, nor even by God alone. It is time for the Church to take Pentecost seriously, and to become the channel for the tides of the Spirit, in order that through the Power of the Spirit, bringing a cooperative unity of God and man in the sublime enterprise, it may achieve the great creative task.

If God is Spirit and man is spirit there may be intercommunication between God and man, Revelation means the self-disclosure of God. The Spirit of God is the Agent of Revelation; but man may become the Vehicle of such revelation. So the author goes on to describe the revelations of God by His Spirit in history, in literature and in the Church. Of the possibility of direct communion of God and man through the Spirit, and of the intimate experience of immediate contemplation of God, the author speaks more particularly in his description of the Way of the Mystics. The testimony of the Christian Mystics as to this inner communion possesses as "solid a front" as is the case with the testimony of science within its field. As the soul of man is enkindled with the creative Love, he becomes more and more like God, and thus finds Him and has deeper and ever deeper communion with Him.

The revelation of God as Spirit, however, is not confined to specific ways and means, to chosen peoples or to single dispensations or to oracular seers or to the "high moments" of history. He may be found, and He is willing to reveal Himself as the basis of coherence and order in the very constitution of things, of truth and beauty and goodness wherever they appear, and of love and fellowship through personal lives and spiritual communions at all times and in all places. Nevertheless there come mutation epochs, called by the author "equinoxes of the Spirit" which defy rationalization. Dr. Jones delineates, in fascinating fashion, some of these great epochs, in which "eternity seemed to break into time."

The author sees a culmination of these equinoxes of the Spirit in the coming of Christ, and in the conception of Him as "the Eternal Revelation of God, the Logos having flesh and dwelling among men, expressing in life and death the Grace, the suffering Love of God, and . . . sending the spirit of Truth to be forever the invisible but yet present Guide into all Truth." And this also is the heart of the Eternal Gospel.

The human being is as yet unfinished. God is still making man. Creation is in progress. But in the great epochs the hand of the Creative Worker is apparent, and, in spite of all disasters and difficulties and similar events, "we renew our faith in the Great Companion 'whose we are and whom we serve.'"

THE TEN COMMANDMENTS. By B. H. Carroll, D.D., LL.D. Nashville. Broadman Press.

The late Dr. B. H. Carroll's treatment of the Ten Commandments, as contained in the twelve-volume work, *An Interpretation of the English Bible*, is here republished in a condensed and adapted form, and in a single small book. It forms a carefully analyzed and succinctly expressed exposition of the meaning and application of the Decalogue; and is admirably suited for use in study courses for Sunday school workers. The use of the question and answer method adds to its practical worthfulness.

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IF A MAN DIE SHALL HE LIVE AGAIN? By Harry C. Mark. Grand Rapids. Zondervan Publishing House. \$1.00.

A thoughtful discussion of the questions that have arisen in the minds of men for thousands of years, with reference to the eternal problem of the future life. The author explains the nature of the answers given by reason and by revelation, and inculcates the proofs of the resurrection of Jesus. He then calls attention to the illusions of Spiritualism and other fallacies. He devotes several chapters to a statement of his belief with regard to the nature of heaven, its occupations and recognitions, and other matters of absorbing interest to every Christian.

YOUR CHILD'S NEEDS. By Mary M. Chalmers. Philadelphia. The Judson Press. \$0.50.

A beautiful and most helpful guide for parents, teachers, and all who are concerned with the care and development of children. Mrs. Chalmers understands perfectly child-life and the child-heart, and much profit will be found in the study of its pages, along with its questions for discussion, suggestions to leaders, and bibliography.

THE WAY OF DISCIPLESHIP. By Carl George Wolf, Ph.D. Zondervan Publishing House. \$1.00.

Some good old words have been finding their way back into our religious vocabulary in recent years. Most Christian people of a generation or two ago hardly knew the meaning of "Stewardship." It had been almost a forgotten term for centuries. The New World Movement had its foibles and failures but it achieved one worthwhile end; it brought back into common use among the churches that forgotten or neglected term. The last ten years has seen a similar revival of the word "Discipleship," until now it is fast becoming "true coin of the realm" in the Kingdom of God. Dr. Wolf outlines the seven premier qualities, which he names as the seven ships of genuine discipleship. His messages are forceful and convincing.

CHRIST IN HIS SUFFERING. By K. Schilder, Ph.D. Translated by Henry Zylstra. Wm. B. Eerdmans' Publishing Company. \$3.00.

This work is monumental. The present publishers say of it that "in the Netherlands it has earned for its author a radiant fame." It has had an overwhelming sale. "It has already become a proverb in Holland that no minister preaches on the Passion without first consulting Schilder."

The author regards the various events and circumstances of the Saviour's Passion as a divinely ordered and sublimely organic unity. This central and motivating fact impresses one by its significance as he passes on from chapter to chapter.

Theologians are not always arresting or dynamic in their style of writing. Many of them seem to lack the literary gift, or they have missed the "fine art of putting things." They are prosy or diffuse or heavy. Not so here! This eminent Dutch theologian has a style that is entrancing. The translator has evidently done a perfect piece of work, for the sentences gleam and glow with a living beauty, and reveal to us the words of an author and teacher who is, as Tennyson said of Wellington, "in his simplicity, sublime."

This is a picture of the Passion of our Lord; but it is not merely a description and reverent interpretation of the lesson of the Cross. It is that, but it is also a portraiture of the happenings of the last three weeks, and almost entirely those of the last week, in the life of Jesus Christ; and it definitely exhibits all of these in the light of the Cross.

Although the book is not divided into parts or sections it would seem that it naturally falls into two divisions. The first of these consists of the first sixteen chapters, and embodies the story of the last holy and dramatic scenes up to the close of the Communion Supper. The second section occupies itself directly with the immediate events of the Passion, beginning with the entrance into Gethsemane and ending with the isolation of the lonely Christ, when "all forsook Him and fled." Yet that very isolation is a portion of the glory of the Cross in its ultimate meaning: "In His isolation is contained all my strength. Before long I shall praise Him as one of a great host."

The six chapters on the origin and cause and law and severity and goal of the sufferings of Christ, are a progressive manifestation of the majesty and glory of the Atonement, wrought through humiliation and anguish.

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It is impossible to overestimate the value of this work. It is undoubtedly destined to occupy a permanent place in the foremost rank of interpretive religious literature. It may well be called epoch-making. We hope to have the joy of reading it again and again. Would that it had been available for our study twenty or thirty years ago!

SWORDS INTO PLOUGHSHARES. By Mary Hoxie Jones. New York. The Macmillan Company. \$3.00.

An account of the sacrificial and Christ-like services of the American Friends Service Committee during the last twenty years, beginning with the very moment when the United States entered the World War, in April, 1917. During all of this period the Committee has been under the leadership of Dr. Rufus M. Jones, who has acted first as Chairman, and afterwards as Honorary Chairman. It constitutes a story of undeviating devotion to human need and suffering in many lands. The Appendix is a dated diary, recording in a simple and straightforward manner the chief incidents in the development of the work during the twenty years from April 6, 1917, to September 8, 1937.

THE PSYCHOLOGY OF RELIGIOUS LIVING. By Karl H. Stolz, Ph.D., D.D. Nashville. Cokesbury Press. \$2.00.

The title indicates the changes that have taken place in the attitude and method of students of psychology within the realm of religion. The earlier psychologies of religion confined themselves quite closely to investigations of the phenomena of consciousness. The work, in general psychology, of men like Thorndike and Watson, with its strong emphasis on the phenomena of behavior, has led to a modification of definition and purpose on the part of psychologists of religion; so that now conduct as well as consciousness, is made the object of study. Not only the states of consciousness, but the issue of these states in human behavior, is recognized as necessary.

Dr. Stolz devotes almost half of his book to a consideration of the "Background of the Religious Quest," a wise and informative procedure. By this means the author has the opportunity of discussing, for instance, such cults or systems as those of Humanism and Mysticism in their religious bearings. A brief survey of the development of the science of the psychology of religion, an account of its methods, and a description of the leading schools of present-day psychology, also aid to a better understanding and orientation of the general theme.

The importance of Personality, and the human urge to secure unity of personality and enrichment of experience, may be said to form the principal feature and the energizing purpose of all the chapters that follow. The recentering of personality and its religious interpretation are conceded in relation to heredity and environment on the one hand, and on the other to such phenomena and conditions as those of sin, temptation and conversion. The benefits of emotion and the perils of emotionalism are discussed in their relation to the development of a balanced personality. Such religious habits as those of prayer and worship, such manifestations as those of occultism, and such disciplines as those of mental hygiene and psychotherapy receive thoughtful attention.

The entire book, thoroughly scientific, yet practical and illuminating in its religious significance, forms a contribution of immense importance to a subject that is of really momentous importance within the sphere of modern religious thought and action.

THE DIVINE INSPIRATION OF THE BIBLE. By Arthur W. Pink. Swengel, Pa. Bible Truth Depot. (Grand Rapids. Zondervan Publishing House) \$1.00.

This book is just what its title implies, a doctrinal argument in support of the view that the Scriptures are directly inspired of God. The author holds to the view of absolute verbal inspiration: "The words they uttered and recorded were God's words."

THE CHALLENGE OF BURMA. By Alice Towne Evelyth. New York. Fleming H. Revell Company. \$2.00.

A biography of Dr. Frederick Evelyth, and his wife, Martha Evelyth, pioneer missionaries to Burma, described here under the fictional names of John and Martha Grandon. The tale is factual throughout, though told in vivid story-form. It is a narrative of "hair breadth escapes and perilous adventures," of hardships and difficulties of every sort, and of undeviating devotion to the people of a strange land, and to the cause of our Lord and Saviour. It is a record of unsurpassed heroism. If

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any man can read some of the more moving passages in this book without shedding tears he must be a stone man—or a satyr.

The author's style of unity deserves special mention. It shows a whimsical originality. True, it is somewhat self-conscious; but it is tense, nervous, mind-gripping and awakening, and it adds greatly to the fascination of the narrative.

SEVEN SAVED SINNERS OR HOW GOD SAVES MEN. By William Ward Ayer, D.D. Grand Rapids. Zondervan Publishing House. \$1.00.

Dr. Ayer believes that Christian leaders should avail themselves of some of the results of modern investigation in the area of the psychology of religion, and make use of the values inherent in such researches. So he approaches the Book of Acts, and selects seven outstanding instances of conversion that he finds there. These he analyzes from the viewpoint of a Christian student and believer. His words are earnest and impressive, and his study of the various personalities is sincere, acute and evangelical. Dr. Ayer is pastor of the Calvary Baptist Church in New York City, a powerful preacher and a successful evangelist.

THESE RELIGIOUS AFFECTIONS. By Harold John Ockenga. Grand Rapids. Zondervan Publishing House. \$1.00.

A group of sermons emphasizing the emotions, and especially the affectional elements in religious life and experience. This is a theme which the author believes has been too much neglected through attention to externalities.

A HANDBOOK OF ANCIENT HISTORY IN BIBLE LIGHT. By Dorothy Ruth Miller. New York. Fleming H. Revell Company. \$2.00.

The introduction is by Dr. Robert Hall Glover, the veteran missionary leader of distinguished service, and whose principles of distinctly spiritual character form the incentive and guide to this elaborate presentation of the course of history in ancient days. One of these rests in the faith that the Bible is the inspired Word of God; the other in the faith that the Bible is the only reliable guide to the true and accurate interpretation of human history. More than this, and involved in these beliefs, is the conviction that, under the divine plan, all history is moving toward Divine fulfilments and consummations. The author writes her book from the standpoint of Christian revelation, abjuring the common evolutionary method of all purely secular historians. Her rather massive work exhibits every evidence of prolonged and careful study, and scholarly research. It deserves a wide reading, and is designed to be helpful for classroom use in schools and especially for students who are preparing for active Christian service.

CHILDREN OF LIGHT. Edited by Howard H. Brinton. New York. The Macmillan Company. \$3.50.

A series of sixteen important papers by as many different writers, prepared and published as a tribute in honor of Dr. Rufus M. Jones on his seventy-fifth birthday, and prefaced by an original sonnet to Dr. Jones by T. Edmund Harvey. These essays are not only a personal tribute to a man who has rendered an eminent service to the cause of Christian truth; they are also a remarkable presentation of the illustrious course of Quaker history, in England and America. They visualize such personalities as those of William Penn, John Woolman, Edward Byllinge, Joseph Hewes, Sir Fowell Buston, Elizabeth Fry and Timothy Nicholson. They describe the formative character of Quaker influence in the New World, in the Middle States, Connecticut and the Northwest. They show the impact of Quaker ideals upon home life and spiritual development. Altogether they portray those rare qualities of mind and heart that have the Quaker Group in religious history not only Quietest, but also Protestant and Reformativ.

THE SMALL SECTS OF AMERICA. By Elmer T. Clark. Nashville. Cokesbury Press. \$2.00.

Dr. Clark has been traveller, war correspondent, publicist, editor, educationist, author of books, and missionary executive; and is now the secretary of the Board of Missions of the Methodist Episcopal Church, South. He has done a piece of work here which has never been done before, and will probably never be done again, but which possesses a profound interest for all the students of American religious history. And

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he has done his work well. In fact we cannot conceive how he could have done it better.

We have a somewhat fragmentary knowledge of the history and work of several of the minor sects, and we have just been employed in testing the fulness and accuracy of Dr. Clark's statements with reference to these. It is human nature to be complacent over the mistakes of a fellow-mortal in matters on which we could have set him right, so we have been a little chagrined to find that on all matters concerning which we have consulted his book, Dr. Clark is exact and accurate to the last degree, and can "give us pointers" on just those particulars in which we had thought ourselves to be rather infallible.

For fifteen years the author has been engaged in research work, so this book is the product of an extraordinary amount of toil and investigation. We commend it most heartily. It is a library of information on the subject which it treats. The Christian man who is interested in the variform developments of religious belief, and as well in the curiosities of sectarian fanaticism, will read this volume with avidity.

CHRISTIANITY AND SEX. By Richard C. Cabot, M.D. New York. The Macmillan Company.

We came to admiration for Dr. Cabot many years ago, through reading a little book of his, called *What Men Live By*. In the present volume he speaks out of his ripe experience as a physician, psychiatrist, and leader in the field of social science and practice. We agree with his advice and warnings, this sane and wholesome treatment of such questions of social morality as those of sex and marriage. It is vitality necessary that men should be given sound instruction, in home and church and school, in such questions, for they bulk far more largely in life, and especially in adolescent life, than some of us more aged saints imagine—or remember. It is therefore exceedingly important that care should be taken in such instruction, for these are delicate and sensitive questions. We are encouraged by the fact that Dr. Cabot strongly emphasizes the fact that in the effort at solution "the Christian spirit must serve as guide."

CHRIST AND SOCIAL CHANGE. By Joseph Martin Dawson. Philadelphia. The Judson Press. \$1.50.

The author is pastor of the First Baptist Church in Waco, Texas. He presents here a series of sermons of a popular type, on many phases of the changing social order, in which he expresses his belief that the Church, and the forces of Evangelical Christianity, should have a formative and controlling interest. Moral and social questions are too apt to be treated by organizations of a moral or social character. The supreme morality and the full-functioning social order are to be found only in connection with the Christian faith and Christian teaching. Therefore the Christian Church should take her rightful place of leadership, and interpret these questions from the viewpoint of Christ Himself.

MIGHTY WINNER OF SOULS. *The Life of Charles G. Finney.* By Frank G. Beardsley, Ph.D., S.T.D. New York. American Tract Society. \$1.50.

We should not forget the great evangelists of the elder day. Mr. Finney was not only the outstanding evangelist of his time, but also an exceptionally able and thoroughly educated leader of men. This sketch of his life is a glowing tribute to the utter devotion and consecrated ministry of this dauntless soldier of the Cross.

INSPIRATION EXPLAINS ITSELF. By John B. Champion, A.M., Th.D.

In this, his latest volume, Dr. Champion discusses a theme that should be of perennial interest to all Christian believers. It is the author's unswerving conviction, based on many years of reverent, intense and scholarly study of God's Holy Word that in its pages and through its Spirit-guided power, is to be found the remedy for all the world's ills and evils. The chapters of this book have grown out of the lectures on "Revelation and Inspiration," addressed to students of The Eastern Baptist Theological Seminary, in Dr. Champion's course on Systematic Theology.

Very clearly at the beginning of his argument the author explains and differentiates the general terms Manifestation, Revelation and Inspiration. God manifests Himself in Creation, in the Incarnation, and in Scripture, these manifestations reaching their sublime climax and motivating centre in His personal manifestation of Himself in Jesus Christ. Inspiration records this personal manifestation of God in its revelation

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of His vicarious and sacrificial love. In other words and more definitely inspiration is "the chosen Divine method which constitutes the Scriptures God's message to man."

God speaks to us in the Scriptures. Through them He reveals to us the way of Salvation, the path of deliverance from sin into "the glorious liberty of the sons of God."

In showing that inspiration is miraculous the author considers briefly but convincingly the question of the miraculous and the supernatural, and then proceeds to a critical examination of the various theories of inspiration. He makes the important point that in all genuine inspiration there is a coördinate Divine-human activity. The balance of the book covering about one hundred pages, is occupied with a critical delineation of inspiration in its result or Product and inspiration as Process.

Inspiration as product, or the Word of God as delivered to us in Holy Scripture, has its self-witnessing aspects in its Human Words, in its Organizing Idea, and in its Leading Themes. All of these move essentially in the realm of revelation. In the first aspect we study the Word, and it reveals to us its inspired character, as we ponder its messages and teachings. In the second we are confronted by the chief emphasis of inspiration, and we realize, as we seek to follow and understand the entire dynamic process, that the Holy Spirit is the Source of Holy Writ, that man is His instrument in the process, and that the sacred ultimate in this same process is Jesus Christ, the express image of the Father's person and the voice of the Father's will. The third aspect upholds the beauty and glory of the principles and truths that permeate the Word. These also are self-interesting, harmonious and convincing.

Dr. Champion is a wise guide and a masterly interpreter. His book is a tonic and a stimulant, and will tend to produce a reinforcement of faith in the spiritual life of its readers.

Copies of the book may be obtained from Dr. Champion, directly, at the Eastern Baptist Seminary, 1814 Rittenhouse Square, Philadelphia. The price is \$1.25.

THINKING YOUTH'S GREATEST NEED. By Dan Gilbert. San Diego: The Danielle Publishers. (Grand Rapids: Zondervan Publishing House.) \$1.00.

The title is ambiguous. It does not mean that thinking is youth's greatest need; it is rather a plea for a progressive and living faith, forward-looking yet essentially "fundamental," which shall successfully combat the false and atheistic "faiths" of our time. The author's method is negation rather than positive. He makes heavy onslaughts on the "alternations" to a living faith that flourish in the world today. His attacks are frontal and fierce. He despises and condemns all forms of Modernism. He makes no compromise with error, but is a little more lenient with outspoken doubt and denial which boldly declare that Christianity is dying or dead, than with those liberalists who remain within the Church while seeking to destroy all of its spiritual foundations. We wish that the author had cited definite proof for many of his own radical charges; and that he had not fallen into the well-known fault of the fanatic, who takes a sentence or two from some book, wrenches it from its context, and then bases a sweeping arraignment of an entire group of scholars and thinkers on those few detached words. It is hardly an honest method of procedure. However, we admire Mr. Gilbert's courageous exposure of certain "down-grade" tendencies, which are generally harmful, in the theological and religious life of our generation.

THE APPROACHING ADVENT OF CHRIST. By Rev. Alexander Reese. London: Marshall, Moyan and Scott, Ltd. (Grand Rapids: Zondervan Publishing Company.) \$2.40.

More than 100 years ago an important separatist movement was inaugurated under the leadership of Edward Irving and J. N. Darby. This movement spread to all parts of the world. Its essential principles, and the doctrines which brought about the separation, were those which dealt with the question of Christ's Second Coming and the Approaching End of the Age. The followers of Darby became known as "Plymouth Brethren" or Brethren. During the century that has elapsed since Darby's Day, his premillennial views have been widely accepted by Fundamentalists of all denominations, by the Keswick group and other similar groups, by free-lance Bible teachers, by nearly all evangelists, and by all those who lean "toward a realistic programme of the End."

To put the whole matter in a sentence Mr. Reese's work is an elaborate and scholarly and to our mind eminently convincing refutation of the Darbyist views. Also, as the author's argument moves forward, it shows in a clear and informing manner the

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multitudinous disagreements amongst the various teachers and expositors who have more or less consistently followed the general lead of Darby and his associates.

The author of this volume is himself a hearty believer in the doctrine of Christ's premillennium coming; but he is impatient of the vagaries of the Darbyist School. It may be added that he passes a high encomium upon the high personal character, the sincerity and courage, of the man with so many of whose theories he disagrees.

FRANCISCO FULGENICO SOREN: CHRIST'S INTERPRETER IN MANY LANDS.

By L. M. Bratcher. Nashville: Broadman Press. \$1.25.

In singular contrast with the biographical account of the diplomatic labors of the present Pope, noticed in these columns, is the story of the no less strenuous toils and difficulties of this noble missionary of the Cross in South America. Just one-half of his life of 65 years was spent as pastor of the First Baptist Church in Rio de Janeiro, Brazil; but his influence, as Dr. Bratcher shows, was felt in many lands. He was a beloved chieftain in the leadership of the hosts of Christ in the country of his nativity, and his eminence as an interpreter of the needs of men before God, and of the heavenly Father's grace in his messages to the people, he exercised a commanding ministry. For Christian persons the biographies of remarkable characters have always a singular charm; and for Christian young people such thrilling stories of far-flung missionary labors as this that Dr. Bratcher has written, should possess a peculiar and enduring fascination.

POPE PIUS XI AND WORLD PEACE. By Lord Cronmore. New York: E. P. Dutton and Co., Inc. \$3.00.

Lord Cronmore calls his work a biography. It is hardly that yet it is more than that. Scarcely any attention is given to the early life or to his priestly labors before he became supreme pontiff. On the other hand the most careful presentation is made of the complex relationships of the Vatican with the various European States during the last 20 years, and the wisdom and keen diplomacy of the Pope are brilliantly delineated. The book constitutes an able *apologia* for the attitude of the Papacy in all matters of international importance. Particularly informing and interesting to the ordinary reader is the exposition of trying and critical position of the Roman See in the recent conflict of social ideals as between Fascism and Communism; and the defense of the Pope's relations to the Communists, the Nazis and to "Red Spain." England, France and the Americas come in for their full share of kindly criticism.

The author has only contempt for the dialectical materialism of the Soviet régime, and for the absurd racial fanaticism of the Nazis, which he believes has grown out of "the bourgeois speculation of German philosophers." He is sure that in all the troubled days through which the nations have been passing the Pope has striven heroically for the peace of the world, and has in all cases "placed principle above expediency." He portrays Pius XI as a pure and holy man, simple in his tastes, spiritual and devout in the highest measure, and supremely wise in his decisions and appeals.

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